

THE CANADIAN THEOSOPHIST

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VOL. I. No. 1.

MARCH 15, 1920.

Price 10 Cents

BREADTH, CALMNESS AND STRENGTH.

A movement which takes Theosophy—Divine Wisdom—as its inspiration should be distinguished by something of the broad inclusiveness, something of the calm, something of the strength and endurance, that we find in Space, in Time, in the Eternal Motion of the Universe. Everything in the Universe has its place. Nothing is cast to the void. There are vessels of honour and vessels of dishonour, but they are self-elected, self-determined in their degree. The Eternal Will has allotted them freedom. Can we do less? A movement aiming to promote the spirit of brotherhood, aiming indeed to form a nucleus of brotherhood, is in no case to make distinctions of race, creed, sex, caste or colour. Yet, even in the Theosophical movement, such distinctions have been influential, and a difference of point of view, an ethical prejudice, a racial antipathy, a social disinclination, an intellectual discord, have been found sufficient to establish conditions of separation and non-intercourse between bodies professedly Theosophical.

A proclamation drawn up in 1895, based on earlier records, offers "fraternal goodwill and kindly feeling toward all students of Theosophy and members of Theosophical Societies wherever and however situated. It further proclaims and avers its hearty sympathy and association with such persons and organizations in all Theosophical matters except those of government and administration, and invites their correspondence and co-operation.

To all men and women of whatever caste, creed, race, or religious belief, who aim at the fostering of peace, gentleness, and unselfish regard one for another, and the acquisition of such knowledge of men and nature as shall tend to the elevation and advancement of the human race, it sends most friendly greeting and freely proffers its services. It joins hands with all religions and religious bodies whose efforts are directed to the purification of men's thoughts and the bettering of their ways, and it avows its harmony therewith. To all scientific societies and individual searchers after wisdom upon whatever plane, and by whatever righteous means pursued, it is, and will be, grateful for such discovery and unfoldment of Truth as shall serve to announce and confirm a scientific basis for ethics. And, lastly, it invites to its membership those who, seeking a higher life hereafter, would learn to know the path to tread in this."

It is of no consequence that he who drew up this overture now belongs to a body which has repudiated its every principle in practice, or that another body, which gives it widest circulation, recognizes only its own following as Theosophical. The ideals voiced here remain for realization by all genuine and devoted Theosophists. It is not too high an ideal for the Theosophical Society in Canada. No ideal is too high for him who loves and seeks Theosophy.

Religious, or, at least, sectarian prepossessions are probably the most diffi-

cult to eradicate. They are usually rooted in the personality, the lower egotistic consciousness, always fearful of losing its temporal footing, lacking confidence in the Eternal verities. It is difficult, therefore to bring together bodies of people accustomed to split hairs in theological controversy, as the many efforts towards church union sufficiently show. The greater aim of bringing together in human co-operation the followers of the different great religions, all trained more or less to regard each other as founded on error, must seem almost hopeless. Such hopelessness is the result of the petty impatience of the personality which sees only seventy years before the night comes when no man can work. The Self, which remains and returns again, knows

that its millennial striving has due effect, and it is not troubled about immediate results. Petty minds seek an end. There is no end in the Eternal. Unfolding Life, forever new, forever free, is the immediate secret. The pulse of the Eternal never ceases to beat. The Divine Heart never ceases to transmute its mysteries into magical dreams of form and colour.

Our differences are in our dreams, the illusions of our day-to-day conceit and ignorance and fear. When we pass beyond these and begin to understand the vast symbolisms of the Divine Life in the universe, we approach the secret of secrets in the central Invisible Heart that would make us all one in its Love and Wisdom.

THE SOUL AND THE FIRST CAUSE.

In the shoreless ocean of space radiates the central, spiritual and Invisible sun. The universe is his body, spirit and soul; and after this ideal model are framed all things. These three emanations are the three lives, the three degrees of the Gnostic Pleroma, the three "Kabalistic Faces," for the Ancient of the ancient, the holy of the aged, the great En-Soph "has a form and then he has no form." The Invisible "assumed a form when he called the universe into existence," says the Sohar (iii. 288), the Book of Splendour. The first light is His soul, the Infinite, Boundless, and Immortal breath; under the efflux of which the universe heaves its mighty bosom, infusing intelligent life throughout creation. The second emanation condenses cometary matter and produces forms within the cosmic circle; sets the countless worlds floating in the electric space, and infuses the unintelligent, blind life principle into every form. The third produces the whole universe of physical matter; and as it keeps gradually receding from the Central Divine Light its brightness wanes and it becomes Darkness and the Bad—pure matter, "the gross purgations of the celestial fire" of the Hermetists.

When the Central Invisible (the Lord Ferho) saw the efforts of the divine Scintilla, unwilling to be dragged lower down into the degradation of matter, to liberate itself, he permitted it to shoot out from itself a monad, over which, attached to it as by the finest thread, the Divine Scintilla (the Soul) had to watch during its ceaseless peregrinations from one form to another. Thus the monad was shot down into the first form of matter and became encased in stone; then, in course of time, through the combined efforts of living fire and living water, both of which shone their reflection upon the stone, the monad crept out of its prison to sunlight as a lichen. From change to change it went higher and higher; the monad with every new transformation borrowing more of the radiance of its parent, Scintilla, which approached it nearer at every transmigration. For "the First Cause had willed it to proceed in this order"; and destined it to creep on higher until its physical form became once more the Adam of dust, shaped in the image of the Adam Kadmon. Before undergoing its last earthly transformation, the external covering of the monad, from the moment of its conception as an

embryo, passes in turn, once more, through the phases of the several kingdoms. In its fluidic prison it assumes a vague resemblance at various periods of the gestation to plant, reptile, bird, and animal, until it becomes a human embryo. At the birth of the future man, the monad, radiating with all the glory of its immortal parent, which watches it from the seventh sphere, becomes senseless. It loses all recollection of the past, and returns to consciousness but gradually, when the instinct of childhood gives way to reason and intelligence. After the separation between the life-principle (astral spirit) and the body takes place, the liberated soul — Monad, exultingly rejoins the mother and father spirit, the radiant Augoeides, and the two, merged into one, forever form, with a glory proportioned to spiritual purity of the past earth-life, the Adam who has completed the circle of necessity, and is freed from the last vestige of his physical encasement. Henceforth, growing more and more radiant at each step of his upward progress, he mounts the shining path that ends at the point from which he started around the Grand Cycle.—Isis Unveiled. I. 302.

GENERAL CONVENTION.

The Adyar Bulletin for January describes the enthusiastic reception given Mrs. Besant, garlanded by loving hands with roses, on her return to headquarters. A local poet broke into verse, of which one stanza follows:

But all were cheered up by a word
evanescent,
That fluttered about, undenied and incessant,
That Convention would bring back our
own Mrs. Besant,
An occasion that no one would miss.

If it does nothing more it will at least indicate the correct pronunciation of the President's name. Mrs. Besant's presidential address at the Theosophical Convention noted the inauguration of five new national societies, Ireland, Canada, Mexico, Argentina, and Chili. Russia had been

the most unfortunate section, but the Moscow Lodge kept its room open during all the disturbances as a rest-place. Germany and Austria were returning, Germany having elected a General Secretary who stood by Theosophical ideals throughout and against the pure materialism of the Government. Bulgaria cannot be readmitted until the ratification of peace. Poland asked for assistance, and by permission of the British Foreign Office about \$2,000 was voted by the British section. The chair was taken at the convention by Rai Bahadur Purnendu Narain Sinha, General Secretary of the Indian Section. Mrs. Besant gave two lectures, and about 1,000 were present.

CANADA AND THE U. S.

Canada has a different dharma, a different duty, or destiny, or ideal, from that of the United States. They differ as different species differ, through whom the one life operates, but with different aims. There is no reason why these aims and ideals should be incompatible, nor their labours inharmonious if governed by the true spirit of co-operation and brotherhood. Just as man and woman have different viewpoints of life but work to mutual advantage and with common aspirations, and just as one hand washes the other, so there is no reason why the great Republic and the great Dominion should not labour together for the general welfare of humanity. A mutual incentive may be found in their respective efforts, a mutual satisfaction in their respective achievements, and a mutual respect in their common realization of the great ideals which the Masters have set like blazing stars in the constellated firmament of nationhood.

* * *

Thou canst create this "day" thy chances for thy "morrow." In the "Great Journey" causes sown each hour bear each its harvest of effects, for rigid Justice rules the world. With mighty sweep of never-erring action, it brings to mortal lives of weal or woe, the Karmic progeny of all our former thoughts and deeds.—
"Voice of the Silence."

MR. WARRINGTON'S GREETING.

To the Members of the T. S. in Canada:

My Dear Friends,—

Hearty congratulations to you on having reached the stage of forming a National Section among yourselves, and the most cordial good wishes to you in the opportunity that has thus come to you to build a strong and vigorous organism for the dispensing of the Theosophic idealism among the people of a civilization that is destined to grow increasingly more Theosophic in the days that lie ahead of us. I fully believe in the idea of a separate Canadian Section, and have so believed during the seven years of my incumbency as General Secretary of the American Section, and in this my sentiments were harmonious with those of my immediate predecessor in office. Until, however, the Canadian members desired and were prepared to form their own Section, we of the United States were more than happy to have the Canadian members within our fold, and it was my happiness a number of times to visit your Lodges, where I received a most cordial and friendly entertainment. Thus I came to learn something of the Canadian temperament, and believe that it contains elements of stable strength, honesty of judgment and untrammelled freedom which augurs well for the future of your Section. Also on two occasions I had the pleasure of meeting and talking with your General Secretary, Mr. Smythe, and found him to be one of the most learned and well-equipped Theosophists that I have come across. * *

With all these forces at your command, I cannot but see that your Section will go forward and achieve, as Sections are intended to do, a position in the world as an idealistic enterprise that possesses the real capacity to guide the affairs of mankind in the channels of prosperity and progress as marked out in the world of ideals for the future. I feel that we have scarcely tapped as yet the profoundly grand possibilities that lie potentially within the original Theosophical concepts handed down to us by our great foundress H. P. B. These from time to time have been explained and commented upon by

her pupils, both living and dead, and there naturally will be others as time goes on who will make their contributions to our learning, thus opening up more and more the well-springs of knowledge, whose basis our great foundress so ably laid for us.

I hope it may be the good fortune of the Canadian Section to produce some of these workers for the future, and I am sure that you will wish to shape your institutions in such way as to make it possible first, to recognize some of these future leaders when they appear in your midst as children, and then to provide for them an environment suitable to their training and education. I can scarcely over-emphasize the importance that I feel of watching for the men and women of the future in the faces of the children of the present, and helping them to express the greatness that is within them. No matter how advanced they may be in the constitution of their egoic life, it is nevertheless necessary that the temple of the living God, or the personality, shall be very carefully nurtured and trained in order that it may become the living expression of that which dwells undying upon the higher planes. And that is our task in life, to help in the training of these personalities who require the most scientific and expert treatment that can be wisely conceived by those who know.

Thus the educational necessities of the hour seem to require of Theosophists a special emphasis. The future is with our children; properly train the children and then we need only to look forward to one generation, theoretically speaking, to produce a remarkable change in public life.

But this is only one phase of our great work. Other phases it is needless for me to mention, for you know them already so well, and I must stop lest this hearty word of greeting shall become too lengthy.

Whenever an opportunity shall arise to serve you or your Section in any way, please be assured that I shall be only too happy to embrace that opportunity if such be possible. Ever fraternally yours,

A. P. WARRINGTON,

National President.

Krotona, Hollywood, California, January 27th, 1920.

JACOB BOEHME ON CHRISTIANITY.

A Christian is he who lives in Christ, and in whom Christ's power is active. He must feel the divine fire of love burn in his heart. This fire is the Spirit of Christ, who continually crushes the head of the serpent, meaning the desires of the flesh. The flesh is governed by the will of the world; but the spiritual fire is kindled by the Spirit. He who wants to become a Christian must not boast and say: "I am a Christian!" but he should desire to become one, and prepare all the conditions necessary that the Christ may live in him. Such a Christian will perhaps be hated and persecuted by the nominal Christians of his time; but he must bear his cross, and thereby he will become strong.

The theologians and Christian sectarians keep on continually disputing about the letter and form, while they care nothing for the spirit, without which the form is empty and the letter dead. Each one imagines that he has the truth in his keeping, and wants to be admired as a keeper of the truth. Therefore they denounce and slander and backbite each other, and thus they act against the first principle taught by Christ, which is brotherly love. Thus the Church of Christ has become a bazaar where vanities are exhibited, and as the Israelites danced around the golden calf, so the modern Christians dance around their self-constructed fetishes, whom they call God, and on account of this fetish-worship they will not be able to enter the promised land.

To believe merely in a historical Christ, to be satisfied with the belief that at some time in the past Jesus has died to satisfy the anger of God, does not constitute a Christian. Such a speculative Christian every wicked devil may be, for every one would like to obtain, without any efforts of his own, something good which he does not deserve. But that which is born from the flesh cannot enter the Kingdom of God. To enter that kingdom one must be reborn in the Spirit.

Not palaces of stone and costly houses of worship regenerate man; but the divine spiritual sun, existing in the divine hea-

ven, acting through the divine power of the Word of God in the temple of Christ. A true Christian desires nothing else but that which the Christ within his soul desires.

FROM AN OUTSIDER.

"It seems to me that something should be done by Theosophists towards introducing the one eminently reasonable and at the same time hopeful and satisfying scheme of the universe put forward, as far as I can see, into the smaller towns. I might say that in my own case, from a very small girl, I had been quite unable to accept the narrow view of God and His purposes offered in our local pulpit. Continually hearing that one's ultimate salvation depended on that very point—whether one did or did not accept this 'plan'—I put in many exceedingly bad quarter-hours. And surely I am but one of a very large class—those who are hungry for something a little more stimulating than what they are getting in the way of spiritual sustenance."

A WORD FROM ST. THOMAS.

"We appreciate your kindly spirit toward our lodge. Co-operation and initiative are what a section needs in order to bring about progress and to reach the part of humanity that is groping for something and they know not what it is."

AN ASPIRATION.

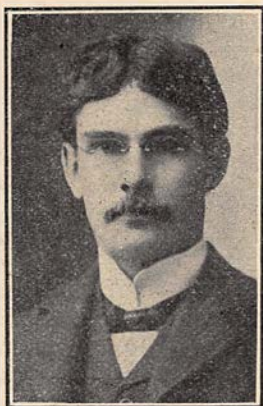
Universal God,
Our Life,
Our Light,
Our Power!
Thou Art in All beyond expression and
beyond conception!
O Nature! Thou something from nothing,
Thou symbol of Wisdom!
In myself I am nothing, in Thee I am I.
I live in Thee; I, made of nothing;
Live Thou in me and bring me out of the
region of self
Into the Eternal Light!

FELLOWS AND FRIENDS.

Mr. L. W. Rogers is to be in Vancouver on May 19, 20 and 21.

* * *

Dr. T. P. C. Barnard, the energetic Officer of Health in North Tonawanda, N.Y., is one of the district lecturers of the American section, and a most welcome visitor across the border. He has cordially offered to do all in his power to



promote the interests of Theosophy in Canada. He has recently lectured in Ottawa, and will speak both in Hamilton and Toronto on Sunday, April 11. In Hamilton the subject will be "Sorrow: Its Cause and Cure"; in Toronto, "Evolutionary Possibilities."

* * *

Mr. Francis Grierson, who spoke for the Toronto Lodge last fall, when he gave an entirely new address on "Wonder," is at present staying in Los Angeles, where he has had a most enthusiastic reception. Mr. Grierson is recognized in France and other parts of Europe as one of the leading English mystics. His early residence in the United States, which afforded him the material for his fascinating books on Lincoln, and his long career in Europe render him cosmopolitan in an unusual degree. The exquisite quality of his book "The Valley of Shadows," and the later view of Lincoln in "Abraham Lincoln: The Practical Mystic," perhaps make them the best introduction to his other volumes.

Mr. Munson is expected in Edmonton next month, and the lodge is looking forward to a revival of activity.

* * *

Mr. William Kingsland's "The Esoteric Basis of Christianity" has been re-issued and may be had from the book steward of the Toronto Lodge.

* * *

Mr. Smythe has been invited to address the Forum, Ottawa, on Sunday evening, April 11, on the subject of "Theosophy: the Science of Life."

* * *

Mrs. Alice Cleather and her son, and Mr. Basil Crump are staying at Darjeeling, after a visit to Sikhim and its monasteries, where they were received into the Buddhist communion. Mrs. Cleather, it will be remembered, is one of the few survivors of Madam Blavatsky's Inner Council.

* * *

"Theosophy in Scotland" opens its tenth year with an editorial note on the value of "The Secret Doctrine," "Remembering what was written in a letter from one of the Masters to Colonel Olcott in 1888, we hold strongly to the idea that the 'Secret Doctrine' is still a quarry from which it is possible to recover many a block for the foundations we desire to lay." The quotation is made from one of the letters included in the volume recently edited by Mrs. Besant, "Letters from the Masters of Wisdom," page 54. The Master says: "It (the Secret Doctrine) is a more valuable work than its predecessor, an epitome of occult truths that will make it a source of information and instruction for the earnest student for long years to come." One of the Toronto Lodge members, now in Britain, Charles Lazenby, B.A., has the first part of an article, "The Servant," in which he defines White and Black, Left Hand and Right Hand, Higher and Lower Magic. "The White Lodge," he says, "is made up of the Servants of Man. No one is a member whose life is not dedicated to human service." Mr. Lazenby has been lecturing widely in the British field.

An earnest effort has been made to persuade Mr. Wadia, the eloquent and scholarly Parsee, who is now visiting America, to give some addresses in Canada. Dr. Lelia Davis of Toronto, who is now at Krotona, has had the matter in hand, and Mr. A. H. Winter Joyner and Mr. Kartar Singh, of the Toronto Lodge, are also assisting.

Mr. Wadia's wise and sensible counsel is exactly what is needed in this transition period from the turbulence of war to the activities of the ordered and progressive peace which it is hoped to establish. He is a great exponent of Brotherhood, and



MR. B. P. WADIA.

the most distinguished mystic that has come from the East to the West since 1893.

In this connection Dr Davis writes from Hollywood, under date of March 10: "It was not so easy to get a satisfactory interview with Mr. Wadia. He is an extremely busy man here, doing a large amount of speaking and being asked for interviews on all sides, besides other work which he carries on. However, after discussing with him the matter of his not coming to Canada, I see his view point and cannot but give him my sympathy and support in it. It is not in any spirit of petty retaliation—that goes without saying—but a measure necessary for the success of future work in India, and he is an Indian. He tells me that his going to Canada and Australia at the present

time would injure, even imperil, the great work he is doing for Indian labour. I had no idea, until I talked with him, and also with a Hindu here from Bengal, that this matter was so well known and so keenly felt among the masses in India. But it appears that it is so. The knowledge of the injustice and degradation meted out to their countrymen for years by these two countries has spread very widely and has aroused a very intense feeling all over India. Personally, I am glad of it, for it shows that the Indians as a people are realizing their true position in the British Empire and in the world. But, also, I greatly regret the loss of a visit from Mr. Wadia to Canada. However, I suppose we must take our share of National Karma. Mr. Wadia will remain here, I understand, until April 9th. He is doing a big work, and I think his influence must be long felt in the American section. He is also very popular outside. When he speaks in downtown halls they are filled to overflowing. He is a man quite after your own heart in his loyalty to the founders and adherence to the essential principles of the T. S. He constantly quotes and refers to the Secret Doctrine and expresses the widest sort of tolerance."

* * *

Mrs. Besant has suggested that a sum of £5,000 be raised to support Mr. A. P. Sinnett, Vice-President of the Theosophical Society, who is over 80, and "has fallen upon evil days through no fault of his own." She has subscribed £100 a year herself, the equivalent of the interest on two-fifths of the sum. The General Secretaries for England, Scotland and Ireland endorse the appeal. Remittances may be sent to the Sinnett Testimonial Fund, at the London, Joint City and Midland Bank, Ltd., 1 Woburn Place, London, W.C. 1, England. Mr. Sinnett will not be forgotten as the author of "The Occult World," "Esoteric Buddhism," "The Rationale of Mesmerism," and "The Growth of the Soul." His last book, just issued, is "Collected Fruits of Occult Teaching."

THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY
IN CANADA.

Published on the 15th of every month.



Conducted by the General Secretary, to whom all communications and remittances are to be addressed at 22 Glen Grove Avenue, Toronto, Canada.

OFFICERS OF THE T. S. IN CANADA.

GENERAL EXECUTIVE:

Miss Catherine M. Menzies, Vancouver.
H. R. Tallman, Toronto.
Roy M. Mitchell, Toronto.
A. L. Crampton Chalk, Vancouver.
Mrs. M. F. Cox, Ottawa.
E. H. Lloyd Knechtel, Calgary.
Mrs. George Syme, Winnipeg.

GENERAL SECRETARY:

Albert E. S. Smythe.

OFFICIAL NOTES.

A set of by-laws will be prepared by the new executive and submitted to the Lodges for approval.

* * *

The Septennial World Congress of the Theosophical Society is to be held in Paris on July 17. The General Executive is considering the appointment of a delegate.

* * *

Donations to the funds of the T. S. in Canada have been received as follows: J. H. C., Toronto, \$25; K. S., Toronto, \$50; A Friend, Toronto, towards cost of Addressograph, \$50.

* * *

One of the obstacles to progress among our Theosophical Lodges is lack of publicity. The regular public meeting of the society should be advertised in every available newspaper. It is true that the Lodge should be prepared to give the public something Theosophical, but anyone who knows a little Theosophy can help those who know none. There is no more need for undue diffidence in spreading the message of Brotherhood, Karma,

Reincarnation and the Elder Brothers of the race, than there is for vanity and bumptiousness.

* * *

The organization known as the E. S. will continue to have its headquarters at Krotana, Hollywood, California. Members desiring information concerning it should apply there to Mr. A. P. Warrington.

* * *

All correspondence and remittances are to be addressed and sent to the General Secretary. Do not send money to the Treasurer. His duties are confined to the banking and payment of accounts out of the funds.

* * *

It had been intended to have portraits of the new General Executive in this first number, but the delay in receiving some of these has compelled their postponement till next month's number, which will be issued promptly on the 15th.

* * *

A visit to the Lodges by the General Secretary in May has been suggested. If this is regarded as desirable the Lodge secretaries should at once notify the Toronto office. Mr. Roy Mitchell expects to pay a visit to the Pacific Coast later on, and could visit the Lodges on his way.

* * *

In the infancy of the American Section, when headquarters funds were scarce and inadequate, it was the custom for lodge correspondents to enclose stamped envelopes or stamps for reply. Postage is naturally a large item in a territory so wide as Canada, and such a policy not only relieves the funds, but saves time and trouble.

* * *

The extra fifty cents in the annual dues is earmarked for subscription to The Canadian Theosophist. For the six months ending December 31, 1919, no charge was made, as the magazine was not issued. The 25 cents for the other six months ending June 30 next is to pay for the magazine. Those who paid their dues last year are requested to send in the extra 25 cents to their own local secretary.

AMONG THE LODGES.

Vancouver Lodge Headquarters.

On March 1st the Vancouver Lodge moved into its new headquarters in Rooms 221-5 Duncan Building, 119 Pender Street West. Letters intended for officers of the lodge or for members of the lodge may be sent there.

* * *

Medicine Hat Lodge has taken the excellent step of appointing a publicity agent, Mr. H. Greave, .25 Second Street. This lodge, although but recently organized, is anxious to work for the public, and with this spirit is bound to increase in wisdom as well as in influence and numbers. There is no other way of growth but through service.

* * *

Applications for charters for new lodges were received from Blavatsky Lodge, Winnipeg, dated December 19, 1919, signed by seven persons, two demitted from Winnipeg Lodge, and the others new members; from Julian Lodge, Vancouver, dated 29th January, 1920, signed by sixteen persons; and an informal application from Salmon Arm, B.C., dated January 11, 1920.

* * *

The following resolution was adopted at the annual meeting of the Toronto Lodge, held on Wednesday evening, February 18:—

“Resolved, That the Toronto Theosophical Society on this its Twenty-ninth Annual Meeting, and the first after the Chartering of The Theosophical Society in Canada by the World President, Mrs. Annie Besant, hereby expresses its gratification at this recognition by Mrs. Besant of Theosophical activity in Canada, and desires also to place on record its appreciation of Mrs. Besant’s unfailing devotion to the cause of Theosophy, and to congratulate her upon her varied and successful work in other channels. In her addresses for years past she has maintained the high ideals of humanity, of brotherhood, of broad tolerance, not depending on intellectual agreement but on

ethical and spiritual harmony, and the practical unity of common service. It renews its obligations and pledges to the objects of the Society and to the fellowship that has progressed so satisfactorily under her great leadership.”

The report of the secretary, H. R. Tallman, stated that the reports of officers show a continuance of the steady growth of the Lodge. The membership figures for the past four years are as follows:—Feb., 1916, 62; Feb., 1917, 119; Feb., 1918, 179; Feb., 1919, 191; Feb., 1920, 242. Much of this growth is no doubt due to the active publicity work started over three years ago, when a special Guarantee Fund was created for the purpose of financing such work. With the growth of the Lodge, however, the demands on this fund have materially decreased, and it is believed that in a short time the fund may no longer be required. The Guarantee Fund for this period has contributed to the Lodge Treasury the following sums:—Oct., 1916, to Feb., 1917, \$290; Feb., 1918, \$650; Feb., 1919, \$350; Feb., 1920, \$245.

The Treasurer’s Report for the year ending February, 1920, shows a balance on hand February, 1919, of \$108.91, receipts for year \$2,293.67, disbursements for year \$2,237.30, leaving a balance on hand of \$165.28. These expenditures, however, do not include the disbursements of the Library, the Welfare Committee, or the Publicity Secretary, amounting to an additional \$500 for the year, as these departments are self supporting, being maintained by separate funds.

Toronto Lodge also takes this opportunity of acknowledging the assistance in Wychwood District of the North-end Group, which holds weekly meetings and which has contributed a number of members to the Lodge. The expenses of this group are also met by members interested in the Wychwood work, so that the combined expenditures for Theosophical activities in Toronto during the past year have amounted to at least \$3,000.

During the year two successful campaigns were conducted in Toronto by Mr. Francis Hanchett and Mr. L. W. Rogers.

ORGANIZING THE T. S. IN CANADA.

On many occasions in the past twenty years the formation of a Canadian Section of The Theosophical Society has been discussed. Several times when it was brought before the Toronto Theosophical Society the proposal was negatived on the ground that the distances were too great to hold conventions, and the forces available too slender to surmount the obstacles. When, however, in 1918, the British Columbian members began to consider the matter and requested the Toronto Society to take charge of the work of drafting a constitution and organizing a section, it was felt that it would be unwise not to encourage a spirit of co-operation in Theosophical work throughout the Dominion. Accordingly a Toronto committee was appointed and a constitution was drafted and sent to the other branches. The idea got about in some Lodges that Toronto had originated the proposal, but this was far from being the case, as the members were reluctant to face the expense and responsibility which they felt must be assumed, and but for the western initiative they would have been satisfied to carry on their own local activities without change.

There was ample precedent for the establishment of a Canadian Section. Smaller constituencies had been erected into independent national societies. The membership in Canada also was relatively to that in the United States in proportion to population about ten to six, so that there was some reason of hope for an encouraging reception in the Dominion.

The Toronto Theosophical Society, chartered in 1891 as an autonomous society, always preserved the independent and democratic spirit of the original constitution, which was changed in the general convention of 1896, and has been becoming more autocratic in tendency since. The draft constitution reflected this autonomous spirit, but did not prove democratic enough for the western lodges. They suggested still wider powers for the members, and further restrictions for the officials, who must be elected annually. Mr. W. G. Glenn, of Toronto, who was visiting the west at the time, was able to harmonize the several western views, and

the net result was readily accepted by the Toronto Society. The petition for a charter was signed by nine lodges, Victoria, Vancouver, Orpheus of Vancouver, Nanaimo, Edmonton, Winnipeg, Hamilton, Toronto and Montreal. The petition and constitution were sent to Mrs. Besant in London in July, and the charter for "The Theosophical Society in Canada," dated November 12, was received early in December last. The name follows the style of various recent national societies. The charter records only seven of the petitioning lodges, omitting Edmonton and Montreal, and is granted to the society with "its administrative centre at Canada in the country of America." Some critics think this should be "at Toronto, in the Dominion of Canada."

Nothing could be done in the work of organization until lists of members were received from the United States Headquarters at Krotona. Considerable delay was involved and terms of settlement had to be arranged. It was proposed that 31st December be a convenient date, as being the end of the half year, and, Krotona agreeing to this, the accounts are being made up for this date.

The constitution provides for four districts in the Dominion, with district executives when the membership warrants this. Meanwhile the whole Dominion has been treated as one district, and the election for the executive was arranged, nominations made, and the ballots sent out on January 24. One package of ballots having gone astray, it was found impossible to close the poll until March 1st. The voting was by proportional representation methods, and the result appears to have justified the plan and given general satisfaction.

There were only 495 ballots returned by members in good standing. The quota, as it is called, the number of votes required to elect a candidate was therefore 63, arrived at by dividing the total vote by 8, one more than the number to be elected, and adding one to the quotient. There were seventeen candidates, as follows:—A. L. Chalk, secretary Orpheus Lodge, Vancouver; Mrs. M. F. Cox, president of Ottawa Lodge; Charles Fyfe,

Montreal Lodge; W. F. Gothard, president of Hamilton Lodge; Mrs. Griffiths, formerly of Toronto, now Montreal; R. H. Hamaker, an active Montreal member; John Hawkes, president of Regina Lodge; Mrs. King, formerly on American Section Executive; Lloyd Knechtel, secretary of Calgary Lodge; W. H. A. Long, former president Winnipeg Lodge; E. Lucas, a prominent lawyer in Vancouver; Miss C. W. Menzies, secretary of Vancouver Lodge; Roy Mitchell, former secretary Toronto Lodge; W. B. Pease, president of Victoria Lodge; Mrs. George Syme, president of Winnipeg Lodge; H. R. Tallman, secretary of Toronto Lodge; Ed. W. Westland, member of London Lodge.

On the first count Chalk had 28, Cox 24, Gothard 5, Hamaker 32, Hawkes 5, King 18, Knechtel 32, Long 16, Lucas 8, Menzies 106, Mitchell 74, Pease 22, Syme 24, Tallman 84, Westland 7, and spoiled ballots 10.

Menzies, Tallman and Mitchell were therefore elected with 43, 21 and 11 to spare, respectively. Miss Menzies' spare votes having been distributed, 9 to Chalk, 1 to Hawkes, 4 to King, 3 to Knechtel, 9 to Long, 7 to Lucas, 9 to Pease, and 1 to Syme, Mr. Tallman's surplus was distributed, 4 to Chalk, 2 to Cox, 5 to Gothard, 1 to Hamaker, 2 to Hawkes, 1 to Knechtel, 3 to Lucas, 2 to Syme, and 1 to Westland. Mr. Mitchell's 11 were given, 3 to Chalk, 1 to Cox, 1 to Gothard, to Griffiths, 1 to Hamaker, 2 to King, 1 to Knechtel, 1 to Long. This distribution is not arbitrary. In Mr. Mitchell's case, for example, his surplus is one-seventh of his total vote, as nearly as may be. Hence one-seventh of his next available choice in each case is allotted.

After this distribution no further quotas having been obtained, the lowest on the list were seen to be unelectable, and their votes were distributed, Mr. Hawkes, Mr. Westland and Mrs. Griffiths, 17 votes in all, were distributed, giving 2 to Chalk, 7 to Cox, 1 to Hamaker, 1 to King, 4 to Knechtel, 1 to Lucas. Gothard's, Lucas', Long's, Pease's and King's surpluses were similarly distributed. A few ballots were not available at this stage on account of the voters having only numbered a few

names, and these being either elected already or out of the running, the voter failed to utilize his further preference. Mr. Chalk was the fourth to attain a quota, but having 81 votes as a result of 24 votes from the Pease surplus, 17 were redistributed, giving Mrs. Cox 66, Mr. Knechtel 65, Mrs. Syme 55, and Mr. Hamaker 45. Mr. Hamaker was the eighth man therefore, and Mrs. Cox, Mr. Knechtel and Mrs. Syme are the remaining members of the executive.

A referendum on the same ballot on the length of the term of office of the new executive was practically unanimous to leave the executive in office till June 30, 1921, and save the expense of another election this year.

Photographs of the new council were wired for at once, but they came in so slowly, some not yet arrived, that it has been decided to postpone their presentation till next number.

The Executive Committee of the Toronto Lodge acted as scrutineers of the ballot and approved of the result at a meeting, at which were present Dr. Stella Cunningham, Miss Eva Budd, S. L. Beckett, N. W. J. Haydon, W. Clark, H. R. Tallman and A. E. S. Smythe.

The General Secretary was elected by acclamation, no other name than Mr. Smythe's having been proposed. His nomination was endorsed by a dozen lodges.

FIRST LETTER TO THE LODGES

Toronto, Feb. 7, 1919.

To the Secretary of ——— Lodge,
Canada:

Dear F. T. S.,—

In the accompanying draft Constitution of the proposed Canadian Section of the Theosophical Society, the intention has been to provide for a thoroughly democratic organization, reverting as far as possible to the original autonomous principles of the parent Society. To this end, at the suggestion of British Columbia Lodges and others, a committee of Toronto members met and agreed upon the draft in question, believing it would be in accord with Canadian ideas of government.

The Constitution only provides for matters that it seems desirable to have permanently settled. Details liable to change have been left to be governed by by-laws.

The Section will begin with 700 or 800 members now attached to the American Section or National Society of the United States, and assurances have been had from the National President that he would facilitate the change. Mrs. Besant has several times spoken of it with approbation.

In order to hasten the proceedings, which would be indefinitely delayed by sending a single petition around to the dozen Canadian branches, a separate petition of identical form is being sent to each, so that if the draft Constitution be approved the several Lodges may adopt it, and by resolution authorize the signing of the petition for a Sectional Charter. If possible, the petitions should be returned to Toronto within a month, and the Section could perhaps be chartered in time to organize by July 1st. The following branches have already agreed to the formation of the Section: Vancouver, Orpheus (Vancouver), Victoria, Winnipeg, Hamilton, and Toronto. Others have spoken favorably of the idea, but have not definitely passed resolutions agreeing to join.

The first four articles are self-explanatory.

The fifth article on Management contemplates the organization of federations (or sub-sections) in the Section. The object of this is two-fold. First, to broaden the autonomous nature of the Section and its adaptability to the varying conditions in our eastern, western and central provinces, and also to obviate the great expense and impracticability of annual conventions of the whole Section. The federations will be able to hold their conventions, discuss work and problems, promote legislation, and formulate plans. These will be submitted to the whole membership by the General Executive by referendum and direct vote. Voting will be done on forms provided by the central office, and members will vote through their local branches, whose officers will

transmit the ballots to the Central Executive. There need be little expense for postage in this way. The principle of the initiative is adopted, and on petition of fifty members any motion may be submitted. It is believed that referendums will rarely be necessary and not more than twice a year. The annual elections may furnish sufficient occasions for this purpose.

It may not be necessary at first to organize the federations; but if not, then the Section will be organized on the same plan. The President, Vice-President and Secretary of each Branch are the representatives to the General Council. They should elect representatives to the General Executive direct instead of to the Executive Council of the Federation. For this purpose nominations may be sent to the provisional executive at Toronto and a ballot on the proportional representation principle will be taken. The General Secretary will be elected by such ballot annually, any branch being at liberty to nominate a candidate. It is believed that the three officers mentioned of each branch, being elected annually, will always represent the most active and vital spirit of the branches, and that their choice will constitute the best executive that can be selected by democratic methods. As the local branches usually elect their officers about the end of the year, and the Section will hold its annual meeting about July 1st, the officers will be in a position to represent the most recent views of the membership.

It is to be noted that the branches are to be held liable for the collective dues of their members. Ballots will be issued for and accepted from only those members who are in good standing.

It is recognized that the work of the Theosophical Society has flourished best on a voluntary basis. The Sectional dues have been placed low, not with the expectation that the amount will be sufficient, but relying on the liberality of the membership to support the work according to their means, both in the federations and the Section generally, as well as in the branches. The Headquarters will be a

considerable liability on Toronto, but it will no doubt be the object of the General Executive to carry on the work with as slight a demand on the resources of the federations and the branches as may be possible. Much will depend on the co-operation of the General and Federal Executives, and it is hoped that the autonomous authority of the branches and federations will develop the keenest sense of responsibility and stimulate the most earnest and devoted activity.

If properly supported the magazine and book depot may contribute sufficient revenue to assist materially in financing the general expense. When lecturers are provided the federations will eventually make territorial arrangements and local branches defray expenses. In new ground the Section and federations must bear the expense.

In ordinary referendums the majority of the votes cast will carry or defeat a motion. A two-thirds vote of the membership will be required to make amendments to the Constitution.

The question was discussed of limiting the General Secretaryship to those who were not active or identified with movements which might not appeal to the membership, but it was felt that it was sufficient to leave the choice of a General Secretary to annual election, when the members would have full opportunity to register their views.

On account of the enclosed Constitution and Petitions having to be forwarded to Mrs. Besant at Adyar, India, it is necessary that no time be lost in arriving at some decision if we are to be in a position to start our Canadian Section at the close of the present fiscal year, June 30th next.

It has just been announced that Mrs. Besant is about to visit England, and it is possible that our application could be dealt with while she is in England, thus saving considerable time in the mails.

We hope this matter will have your early and favorable consideration.

Fraternally yours,

H. R. TALLMAN,
Secretary Toronto Lodge.

THE PETITION TO MRS. BESANT

To Mrs. Annie Besant,
President of The Theosophical Society,
Adyar, Madras, India.

Greeting:

WHEREAS the Theosophical Society is represented by some twelve branches in the Dominion of Canada, and has been in active operation here since the issue of a charter to the Toronto Theosophical Society by the American Section of the Theosophical Society in 1891, and

WHEREAS its membership now numbers between 700 and 800, and

WHEREAS its activities are under the jurisdiction of the National Society of the United States, the literature and regulations of which do not always appeal to Canadian citizens, and

WHEREAS it has been found by experience that the Theosophical movement has prospered best under the jurisdiction of national sectional direction, several of the European sections being of smaller membership than the proposed Canadian section would begin with; and

WHEREAS we believe that the institution of a Canadian section of The Theosophical Society would greatly increase the influence and power of the movement in Canada and stimulate the interest of the Canadian membership;

We, the _____ Lodge of The Theosophical Society, located at _____ in the province of _____, Dominion of Canada, representing _____ members in good standing, having by resolution of the Lodge in regular meeting assembled approved of the accompanying draft constitution proposed for the organization of the section,

DO HEREBY, in conjunction with six or more other branches of The Theosophical Society in Canada, Petition you as President of The Theosophical Society and in conformity with the powers vested in you to issue a charter constituting us and our associated branches into a section of the Theosophical Society as aforesaid, to be organized, instituted and governed under the general constitution of The Theosophical Society as instituted in New York in 1875, by Madam Blavatsky, Col. Olcott, Wm. Q. Judge and others, and now having its headquarters at Adyar, Madras, India.

SIGNED on behalf of the _____ Lodge of The Theosophical Society on _____ day of _____, 1919, by authority of the Resolution adopted by the Lodge at its regular meeting of this date.

.....President

.....Secretary

THE CONSTITUTION.

ARTICLE I.

That a Canadian Section of The Theosophical Society be established, and that its name and seal be registered at Ottawa, Canada.

1. This Society is an integral part of the international movement which began in New York in the year 1875, and whose headquarters are now at Adyar, Madras, India.

2. The Seal of the Society shall be as here depicted.



ARTICLE II.

Objects.

First:—To form a nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour.

Second:—To encourage the study of comparative religion, philosophy and science.

Third:—To investigate the unexplained laws of nature and the powers latent in man.

The first of these objects is the only one binding on members.

ARTICLE III.

Membership.

1. Every application for membership in the Society must be made on an authorized form, and must, whenever possible, be endorsed by two Fellows and signed by the applicant; but no persons under the age of twenty-one years shall be admitted without the consent of their guardians.

2. Application for membership shall be made to local lodges, except in the case of members-at-large, for which application shall be made to the General Secretary.

3. Every member has the right to believe or disbelieve in any religious system or philosophy, and to declare such beliefs or disbelief without affecting his standing as a member of the Society, each being required to show that tolerance of the opinions of others which he expects for his own.

ARTICLE IV.

Lodges.

1. Seven or more persons applying in writing to the Secretary, and complying with the conditions of membership, or who are already members, may receive a Charter to form a Lodge with the consent of the Executive Committee. The number of Lodges which may be formed at any place is not limited. All Charters and Diplomas shall be signed by the Chairman of the Executive Committee and registered by the Secretary.

2. Each Lodge may make its own By-laws and manage its own local affairs in any manner consistent with the provisions of this Constitution.

3. Members not belonging to Lodges shall be known as members-at-large.

ARTICLE V.

Management.

1. The Government of the Section shall be vested in a General Secretary and an Executive Committee. The General Secretary shall be elected annually by direct vote of all the members. The Executive Committee shall consist of seven members, to be elected by the Executive Committees of the Federations. The General Secretary shall be ex officio Chairman of the Executive, and shall have a casting vote if necessary.

2. When in any Province or any District, to be described as the Atlantic, the Eastern, the Western or the Pacific Districts, the membership shall amount to 250 or more, a Federation may be organized of the Lodges in such Province or District, provided there be not fewer than seven Lodges. The administration of the affairs of such Federations shall be in the hands of a General Council consisting of the President and Secretary of each Lodge, together with one other representative from each Lodge to be elected at the Annual General Meeting of such Lodges (each of which representatives shall have the right to appoint Alternates in the event of their inability to attend the meeting of said General Council). Such General Council may meet annually at such time as may be determined, and shall elect an Executive Council of the Federation, consisting of seven members, who will carry on the business of the Federation, elect jointly with the other Federal Executives representatives to the General Executive Committee, along with alternates for each of such principal representatives, and be responsible for the propaganda work in the Federation territory. The Federal Councils will each elect its own Chairman from among their own number.

3. It shall be the duty of the Federal Councils to co-operate with the General Executive in all matters touching the welfare of the Section, and it shall be the duty of the Lodges to co-operate with the Federal Council of their territory in all matters pertaining to their jurisdiction.

4. The General Executive shall have charge of the general affairs of the Canadian Section, shall keep the records, carry on a book depot, publish the sectional magazine, the editor of which shall be appointed by the General Executive for an indefinite term of office, and whose appointment shall be annulled only by such General Executive or its successors, issue charters and diplomas, and cancel same whenever necessary; conduct all elections, and on requisition of fifty members in writing, the application of the initiative and referendum; arrange for conventions of the united General Executive, whose meetings shall be open to all members in good standing, but without other privileges; make annual general reports in the sectional magazine, and be the court of final appeal in disputed questions arising between members or in and between Lodges.

5. All Lodges shall be liable for the payment of the dues of their members to the General Secretary on July 1st of each year, for the following twelve months. Members-at-large will send their dues to the General Secretary direct on or before July 1st.

6. No member shall in any way attempt to involve the Section or any Federation or Lodge in political disputes.

7. No member of the Theosophical Society shall promulgate or maintain any doctrine as being that advanced or advocated by the Society.

ARTICLE VI.

Federations.

As the membership permits Federations shall be formed known as Atlantic, Eastern, Western and Pacific.

ARTICLE VII.

Dues.

The only dues of the Section shall be \$2.00. Members-at-large \$5.00, with an additional 50 cents for Lodge members per annum for the Sectional magazine.

ARTICLE VIII.

By-Laws.

The General Executive shall make By-laws consistent with the provisions of this Constitution as may be required.

ARTICLE IX.

This Constitution may be altered or amended on petition of 50 members after a referendum resulting in a two-thirds affirmative vote, or upon action of the Executive Committee calling for such referendum.

SIR OLIVER LODGE'S LECTURE.

Sir Oliver Lodge's visit to Canada has served to strengthen the interest in things psychic and spiritual which is never dead in a civilized community. In Toronto, Sir Oliver lectured on "Evidences of Survival" in Massey Hall, which seats 3,800, and every seat was taken. Dr. McLennan, F.R.S., Professor of Physics in the University, took the chair and dwelt on Sir Oliver's eminence as a scientist, then referring to the subject of Sir Oliver's lecture he assured him that while he was esteemed for his scientific accomplishments, they loved him above all—and here everybody expected Dr. McLennan to say "for his psychic revelations," but he concluded, "for his kindly personality," etc. He introduced him as "the master interpreter of science of his time." But it is a great deal for the Professor of Physics of the University of Toronto to preside at a lecture, even by Sir Oliver Lodge, on spiritualism.

It was frankly a spiritualistic lecture, which means that it was the scientific man's account of the work being done in psychic science in the endeavour to reach the secret of things from the outside through form and sense, instead of from the inside, as Theosophy undertakes to do through life and consciousness. But it was most conciliatory in tone and made a profound impression on many church-goers present.

Sir Oliver retraced the well-known argu-

ment of the untrustworthiness of the senses, the necessary open-mindedness of the seeker for truth, and the folly of prejudice such as scientific men had frequently displayed even in their own field. "Animals have senses like us," he said, "but their conception of the universe—I don't know what it is—but I'm sure it's very inadequate." Our own conception of the universe was inadequate. Our senses were not evolved for philosophy, but in the struggle for existence. He discounted telepathy, gave a striking example of an apparition of a living man, recounted many of the more convincing cross-reference tests with the late F. W. H. Myers. A most interesting point indicating the Nirmanakaya condition to which Myers had attained was his message that his "attempt to communicate with earth was largely a labour of love and that he had to absent himself for awhile from felicity."

Sir Oliver concluded with a warning not to give way to the temptation of trying to live in another world before one's time, but to do one's duty. The facts of his psychic research, he said, tended towards religion and had brought him back to Christianity. To him the evidence amounted to proof, though he did not dogmatize. "I ask you to keep an open mind. What I have learned brings me back to the simple gospel of 1900 years ago."

In this connection the excellent article

in "The Quest" for January, by David Gow, editor of "Light," on "Spiritualism: Its Position and Its Prospects," is of decided interest to students. Stress is laid on the importance of the work of Sir Oliver Lodge and of Dr. J. W. Crawford, of Belfast, professor in Queen's University there, whose investigations with the Goligher family fully corroborate the results of the late Sir William Crookes' researches of nearly fifty years ago. Sir William Barrett, of Trinity College, Dublin, also eminent in science, has also testified to the authenticity of these conclusions. Mr. Gow's article is the best word for spiritualism that has appeared for a long time.

THE CANADIAN LODGES

Banff Lodge.

President, vacant; Secretary, George Harrison Paris, Banff, Alta.

Calgary Lodge.

President, Miss Annie L. Stephenson; Secretary, E. H. Lloyd Knechtel, 510 Rosedale Crescent, Calgary, Alberta.

Creelman Lodge.

President, S. M. Stone; Secretary, Frederick T. Schmidt, Box 85, Fillmore, Sask.

Edmonton Lodge.

President, R. D. Taylor; Secretary, Allan Wilson, 338 Tegler Block, Edmonton, Alta.

Hamilton Lodge.

President, W. F. Gothard; Secretary, Miss Nellie Gates, 329 King Street East, Hamilton, Ont. Lodge room, Royal Templars' Building, Walnut and Main Streets.

London Lodge.

President, Edward H. McKone; Secretary, Mrs. Helen M. Shaw, 287 King Street, London, Ont. Meetings held at 212 Dundas Street.

Medicine Hat Lodge.

President, John W. Pickard; Secretary, Gordon Victor Cook, 558 Parkview Drive, Medicine Hat, Alberta.

Montreal Lodge.

President, J. F. McLean; Secretary, Miss Helena Burke, P.O. Box 351, Station B, Montreal.

Nanaimo Lodge.

President, Dr. W. E. Wilkes; Secretary, Mrs. Norah Reynolds, 725 Cosmos Road, Nanaimo, B.C.

Ottawa Lodge.

President, Mrs. Myra F. Cox; Secretary, Joseph F. Compton, Apartment 2, 4 Howick Place, Ottawa, Ont.

Regina Lodge.

President, John Hawkes; Secretary, George Black, 1823 Osler Street, Regina, Sask.

St. Thomas Lodge.

President, George L. Haight; Secretary, Mrs. Hazel B. Garside, 66 Hincks St., St. Thomas, Ont.

Summerland Lodge.

President, Mrs. Kate Bentley; Secretary, J. W. S. Logie, West Summerland, B.C. Lodge rooms are in the Ritchie Block, West Summerland, and Library in Drug Store below.

Toronto Lodge.

President, Albert E. S. Smythe; Secretary, Harry R. Tallman, 71 Ellerbeck Avenue, Toronto, Ont. Lodge rooms, No. 501-2, 22 College Street.

Vancouver Lodge.

President, James Taylor; Secretary, Miss Catherine M. Menzies, 1242 Nelson Street, Vancouver, B.C. The lodge rooms are at 221-5 Duncan Building.

Julian Lodge, Vancouver.

President, A. M. Stephen; Secretary, G. E. James, 310 Empire Building, Vancouver, B.C.

Orpheus Lodge, Vancouver.

President, W. C. Clark; Secretary, A. L. Crampton Chalk, 2002 Whyte Avenue, Vancouver, B.C.

Victoria Lodge.

President, W. B. Pease; Secretary, Miss Ruth Fox, 1048 Collinson Street, Victoria, B.C.

Winnipeg Lodge.

President, Mrs. George Syme; Secretary, Laurance H. D. Roberts, 404 Rosedale Avenue, Winnipeg, Man.

THE CANADIAN THEOSOPHIST

The Theosophical Society is not responsible for any statement in this Magazine, unless made in an official document.

VOL. I. No. 2.

TORONTO, APRIL 15, 1920.

Price 10 Cents

THE MESSAGE FOR CANADA.

No movement that aims at universality can fetter itself with forms or ceremonies. The divine airs of life are not to be gathered in a wind-bag, even that of a god. The Breath goeth where It listeth and we may hear Its voice, but cannot tell whence It cometh or whither. It is bound. "So is every one that is born of the Spirit." But there is a sure token. "By their fruits ye shall know them." If the great movement inaugurated in 1875 is to degenerate into a sect, then those who represent it in the world have failed in their duty. It was to be a synthesizing and not a proselyting movement. It was to speak to every man in his own tongue. He was to listen gladly on hearing his own language, and all others were to gather the same divine meaning from the common message. Surely this is what was meant by the Pentecostal revelation, when all who were together were filled with the Holy Breath on a day, when, as it were, tongues of fire sat upon the heads of each of them. Parthians and Medes and Elamites, and the dwellers in Mesopotamia, in Judea and Cappadocia, where they have just discovered the tomb of St. George, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene, and sojourners from Rome, both Jews and proselytes, Cretans and Arabians: they are all gathered in this new place of Canada, and it is for them to testify that they hear us speaking of the mighty works of God. The Divine Wisdom, Theosophy,

be it religion, or philosophy, or science, is for every man in his own tongue, in his own form, but it is not for the stewards of the mysteries to say who shall hear, and who shall be refused. "Ask and ye shall receive," was the ancient condition, and all that are hungry and athirst are welcome to the feast of brotherhood.

The Theosophical Society in Canada should be such an influence for unity, such a touchstone for discovering the underlying harmony of purpose in all religious effort, such a leaven for transforming into one vital substance the whole mass of the nation, that the soul of the people, severed like the body of Osiris, would be reunited in a living whole, able to respond to the Living Breath, filled with a purer energy, inspired with diviner ideals. There is too little in the Canada of to-day of a common public opinion, clear as to public duty, sound as to public morality, earnest as to public welfare, eager for a national life of beauty, truth and justice. These things are not to be had through petty rivalries, through outworn traditions, through trivial civilities. There must be vital devotion, flaming sacrifice, an illuminating loyalty not to a unit or a portion, but to the whole, and to the whole as representing a new stage of manifestation in the Divine Life. Canada must live the life if she would deliver her message to the world, and the law of that life it is the task of the Theosophical Society to set before the people—the law of brotherhood.

FOHAT.

Fohat being one of the most, if not the most important, character in esoteric cosmogony, should be minutely described. As in the oldest Grecian cosmogony (which differs widely from the later mythology), Eros is the third person in the primeval trinity, Chaos, Gaea, Eros; so Fohat is one thing in the unmanifested Universe and another in the phenomenal and cosmic world. In the manifested universe he is that occult, electric, vital power which under the will of the Creative Logos, invites and brings together all forms, giving them the first impulse, which in time becomes law. But in the unmanifested Universe Fohat is an abstract philosophical idea, since Kosmos is not yet born, and the gods still sleep in the bosom of "Father-Mother." He is simply that potential creative power in virtue of whose action the *Noumenon* of all future phenomena divides, so to speak, but to reunite and emit the creative Ray. When "the Divine Son" breaks forth, then Fohat becomes the propelling force, the active power which causes the One to become Two and Three—on the cosmic plane of manifestation. The triple One differentiates into the many, and then Fohat is transformed into that Force which brings together the elemental atoms and makes them aggregate and combine. We find an echo on this primeval teaching in early Greek mythology. Erebus and Nox are born out of Chaos, and under the action of Eros give birth in their turn to Æther and Hemera, the light of the superior and the light of the inferior terrestrial regions. Darkness generates light. See in the Puranas Brahma's "desire" to create, and in the Phœnician cosmogony the doctrine that Desire (pothos) is the principle of creation.

Fohat is closely related to the "One Life." From the Unknown One, the Infinite *Totality*, the manifested One, or the periodical cyclic Deity, emanates; and this is the Universal Mind, which, separated from its Fountain-Source, is the Demiurgos or creative Logos of the Western Kabalists, and the four-faced Brahma of the Hindu religion. In its totality, viewed from the standpoint of Manifested Divine thought

in the esoteric doctrine, it represents the hosts of the higher Creative Powers. Simultaneously with the evolution of the Universal Mind, the concealed wisdom manifests itself as the Logos. By the action of this manifested wisdom, represented as these innumerable centres of spiritual energy in the Kosmos, the reflection of the Universal Mind (which is Cosmic Ideation and the intelligent Force accompanying such Ideation) becomes, objectively, the Fohat of the esoteric philosopher. Fohat, running along the seven principles of Akasa (or Æther), acts upon the manifested Substance, or the One Element, and by differentiating it into various centres of Energy, sets in motion the law of Cosmic Evolution, which, in obedience to the ideation of the Universal Mind, brings into existence all the various states of being in the solar system.

Fohat, then, is the personified, electric, vital power, the transcendent binding Unity of all cosmic energies, on the unseen as on the manifested planes, the action of which resembles (on an immense scale) that of a living Force created by *Will*. Fohat is not only the living symbol and container of that Force, but is looked upon by occultists as an Entity—the forces he acts through being cosmic, human, and terrestrial, exercising their influence on all those planes respectively. On the earthly plane his influence is felt in the active magnetic force generated by the will of the magnetizer. On the cosmic, it is present in the constructive power that carries out in the formation of things—from the planetary system down to the glow-worm or the daisy—the plan in the Divine Thought for the growth and development of that special thing. Fohat is, metaphysically, the objectivized Thought of the Gods; the "Word made flesh" on a lower scale, and the messenger of cosmic and human ideas; the active force in Universal Life. In his secondary aspect Fohat is the solar energy, the electric vital fluid, and the preserving fourth principle, the animal soul of Nature, so to speak, or Electricity.

—The Secret Doctrine, Vol. I.

MRS. BESANT ON NEUTRALITY.

The Theosophist for March is chiefly remarkable for a "Letter to the T. S. on the Liberal Catholic Church" by Mrs. Besant, as president, in which she once more affirms the neutrality of the T. S. Mrs. Besant requests that the letter be reproduced in the sectional magazines, which conditions of space make impossible in The Canadian Theosophist. Mrs. Besant states that "Brotherhood without distinction of creed means a loving recognition of each creed as one of the roads by which the Highest may be reached." "Personally," she says, "my past makes the root-religion of the Aryan race, Hinduism, my natural expression, as Buddhism was that of my predecessor, Col. Olcott." She regards the Old Catholic Church as having "preserved the Apostolical succession, as did the Anglican Church when it tore itself away from obedience to the Roman See," and the Liberal Catholic Church as "a subdivision of the Church Catholic." She found that "the urwise zeal" of members of the Church caused friction in the T. S., and that those "in whose very blood ran a dislike of ceremonial and a distinct dislike of Roman Catholicism and of Catholicism in general" were regarded "as less good Theosophists than those who joined the Liberal Catholic Church, and the Lodges were made less congenial to them because of their dissidence, so that some even left the T. S., as having become sectarian." Also that "the idea that the Liberal Catholic Church was the Theosophical Church, had become a barrier, keeping out the ordinary public and prejudicing them against Theosophy." She remarks "the world cannot be Christianized, for Christianity is only one of its many religions, but it can be Theosophized, by bringing back to all religions the truths given to each by its Founder, keeping each for its own adherents." She proceeds: "American feeling runs high because of certain Roman Catholic attempts to dominate American politics and thus to undermine the Republic." "Hence the very name of 'Old Catholic' or 'Liberal Catholic' aroused angry antagonism among the ignorant. The fact

that I have not myself joined that Church has, I fear, been unfairly used against it by some; I do not belong to any religious denomination, for the only one which, by my past, is my natural expression, is closed against me by my birth in the West. But I regard the Liberal Catholic Church with the same loving and reverent sympathy as that with which I regard all subdivisions of the great religions." She regrets that her name should have been used by both sides in the controversy, and adds: "Theosophical Lodges ought obviously not to be used as fields for propaganda of any special religion with a view to make proselytes. Lectures expository of any faith may be, and have been, freely delivered in Theosophical Lodges. But no attempt should be made to win adherents for one form of religion or another. Hindu, Buddhist, Christian ceremonies ought not to be performed in a Theosophical Lodge, unless the Lodge habitually lets out its hall for any public purpose; in that case it would not be identified in the public mind with any particular form and thus exclude others. A member must never be made to feel that the Lodge is an inappropriate place for him. Lectures on religions come within our Second Object: proselytism breeds antagonism, and is against our principles. The public has grown out of the idea that all Theosophists are Buddhists; we must not let it grow into the idea that all Theosophists are Liberal Catholic Christians." She thinks "that if Liberal Catholics are invited to lecture they should be accorded the titles they wish to use. She quotes Bishop Leadbeater as saying that he has "told the people here over and over again that they are not in the least expected to join themselves to the Church or to Co-Masonry, if they do not feel that those are useful lines of activity for them," but he felt he "had the right to expect . . . a kindly tolerance." This is probably as much of the long letter as Canadian members will be interested in. The point is that as no preference is to be given to one of the great religions more than another—Hindu, Moslem, Buddhist, Christian, Parsee or Sikh—so neither

should Greek or Anglican, Methodist or Baptist, Presbyterian or Congregationalist, Liberal Catholic or Salvation Army, have any preference among the Christian sects in relation to the T. S. Individual members are free to do as they please, but must not invoke the Society in their affiliations.

THEOSOPHY IN CAMP.

The G. A. C. Journal of August 2 last, in the Editor's Corner, had the following note:—

Intolerance is one of the chief curses of this country, and, perhaps, of this continent to-day. It has run riot and is laying waste with discontent and hardship communities that once were peaceful. If the Churches want to win the soldier, tolerance must be the virtue that they must pre-eminently develop. There must be tolerance of human nature. There must be no "Piety Trust." The Churches are getting wise to the fact that, now that the soldier has returned to his home, he is not so ready to link himself with Organized Christianity as they had expected him to be. The reasons for this are not far to seek. In the first place, while the Churches are necessarily in the world, there is too much of the world in the Churches. To be acceptable to orthodox one has to think in a groove. There is little liberty of thought. The interpretation of certain Biblical truths must be on certain lines only. Other important truths, some of which have been experienced by the soldiers, are tabooed because the leaders of the Churches know little or nothing of them. If one is a Spiritualist, one is liable to be deemed soft in the head. The believer in the Occult is viewed with suspicion. To confess to being a Theosophist is to be put without the pale. Yet there were more believers in Theosophy—even if unconscious believers in it—than in many other denominational beliefs, amongst the boys at the Front. The brotherhood of man was and is understood by the returned men as few Church "pillars" understand it, because they have lived and experienced it. The man from the trenches knows without fear of contradiction that

there is the divine in man because he has seen it exemplified in his experience. The warrior has seen men of other religions than his own, live, suffer, and die for the liberty and principles for which the Union Jack stands. He has stood by the funeral pyre of the Hindoo stalwart who perished in France. He has seen the corpses of the Chinese laborers, whose assistance released fighters by the thousand. He has seen the remains of men of other nationalities who have their own religion, which we have called and are pleased to call heathen. These men one and all have been knit by that unseen force that cannot be explained. It has taught him who has a desire to see and know the truth that in spite of colour, race or creed there is at least one common ground upon which all could stand and visualize the great divinity that was in every man. But, according to a lot of teaching in the Churches, all this is wrong.

FELLOWS AND FRIENDS

Mr. B. P. Wadia left Krotona on April 9. He will speak in Buffalo on the evening of May 4, arriving there at noon of that day. He will lecture in Rochester the evening of the 5th, and leave next morning. He sails for England about June 5, and will spend the intervening time in New York, Washington and Philadelphia. He is accompanied by Dr. Woodruff Sheppard, of Seattle.

* * *

Mr. A. P. Warrington has resigned the office of National President of the American Section T. S., and Mr. L. W. Rogers, so well known in Canada as propagandist lecturer, has been chosen to succeed him. Mr. Craig Garman has returned to work at Krotona Headquarters, and other changes are said to be pending. Mr. Warrington goes to Paris as representative of the American section for the Congress on July 17, and will subsequently proceed to India.

AT REST.

Thomas W. Thomasson, of Vancouver Lodge, on March 28th, at Seattle.

Mrs. G. Simmons, Winnipeg, in December.

CRUSTS AND CRUMBS.

Enquiries about "Crusts and Crumbs," as to what it was and how it was, are perhaps best answered by the following letter. For ten years the General Secretary had been writing two columns weekly in the Toronto Sunday World upon all sorts of topics from a Theosophical point of view, under this heading. It was found that people liked Theosophical thought as long as their prejudices were not aroused by Theosophical terms. There is a natural and immediate response to truth wherever it is honestly and conscientiously expressed, however simple and unsophisticated the attempt. The letter followed the appearance of the last "Crusts and Crumbs" on February 29:

"Dear Crusts and Crumbs,—One just has to write to you this week to tell you how much 'Crusts and Crumbs' has been to some of us. 'Crusts and Crumbs' was an education. One never found it dull; always thought-provoking, often inspiring. You can readily believe that many of us bought our Sunday World solely for our 'Crusts and Crumbs.' And now we read our last! Thanks so much for what you have done for some of us. I was particularly interested in your review of Robert Lynd's book. I knew Robert Lynd quite well, and sat on the same committee with him when members of the London Central Sinn Fein Branch—in the days before Sinn Fein came out in its present militancy. Many of us were very enthusiastic over Ireland's Literary Renaissance and self-help movements in general. Apart from Irish types, Lynd was very fond of Mazzini's 'Duties of Man' as a text-book for the new Young Ireland. We used to hold our meetings in the Bijou Theatre, Bedford Place, on Sunday evenings. On one auspicious occasion we had W. B. Yeats talk to us on 'Ireland and the Arts.' On another night Padraic Colum came to us. Later many of us withdrew—we felt we had to. Lynd carried on with his literary activities; some turned to Socialism. I became interested in Theosophy, then landed in Canada; then came the war, and overseas once more. 'Crusts and Crumbs,' as a cutting, often came in my mail and was treasured. Amid

much that was depressing it was helpful and hopeful. While overseas I had the good fortune to be able to attend quite a number of the Folkestone branch's or lodge's meetings, hearing, among others, Mrs. Elder, Major Graham Pole and Miss Draper. I was able later, in London, to hear Mr. Sinnett, Mrs. Ensor, Dorothy Grenside, Mr. Dunlop, Loftus Hare, E. L. Gardiner, Lady Emily Lutyens, Mrs. Ransom, Miss Charlotte Woods and Clara Codd. It was good. One began to sense something of the meaning of brotherhood at those meetings, the war bringing together a very international or cosmopolitan gathering. Your 'Crusts and Crumbs' was often read in lodge rooms in London, Eng., by English members, and was often passed on from bunk to bunk in a hut at Sandling Camp before "lights out." Once I found a 'Crusts and Crumbs' in a signaller's 'dugout' on Lalsford Hill, near Shorncliffe. And now do tell us of 'The Canadian Theosophist.' Is it to be of the nature of the English 'Vahan'? To whom should one send subscription, how much, and when may we expect the first issue? My wife attended quite a number of your earlier Thursday night classes this winter, until sickness intervened. Again assuring you that the seed is not all falling on stony places. VICTOR HOLLAND.

"Box 67, Port Credit, Feb. 29."

PSYCHIC VISION.

Psychic vision is not to be desired, since Psyche is earthly and evil. More and more as science advances the psychic will be reached and understood. Psychism has nothing in it that is spiritual. Psychic motion being only motion on the psychic plane, a material plane, the psychologist is right who sees in it nothing beyond matter.

Animals have no spirit, but they have psychic vision, and are sensitive to psychic conditions; observe how these react on their health, their bodily state.—S.D. III., 542.

* * *

The little-minded ask, "Does this person belong to our family?"—Taittiriya Upanishad.

AN ANGLICAN BISHOP THESOPHIZES

Rt. Rev. Dr. George Nickson, Bishop of Bristol, recently preached an invigorating sermon in Great St. Mary's Church, Cambridge, on the necessity of getting away from the traditions of the Church back into the living spirit of Christianity. The real question, he asserted, was "Has the Church any contribution to make towards a solution of the modern problems confronting her in the realms of thought and of society?" The important change that is to be observed, he stated, was "in the character of the test which in almost all departments of life is being applied." Historical methods are yielding in importance, he held, to experimental. Whether it be acceptable to some thinkers or not, this is an acceptance of the pragmatic position. People have ceased to ask what led up to this or that event, or what formed this or that institution. They ask "Does that state of things stand for help and progress in life to-day? Does that formula offer a solution of the problems not merely of the past, but of the present? Does that institution work? Does it fulfill a necessary and helpful function in society?" And following this comes the question, "How can I best to-day fulfil my life, here and now, and what will inspire me to do it?" The Bishop quoted Emerson also. "Let us have nothing which is not its own evidence." He went on to expound this view in a passage which is applicable to every church or society or organization which aims at the discovery and practice of truth.

"It is to this task of readjustment and of emphasis that the Church in this day of challenge must address itself. There is a widespread feeling, by no means confined to the schools, that real Christianity as opposed to its institutional or popular presentation, was strangled at its birth. The prejudice of Judaism, the genius of a Paul, the inevitable pressure of ancient modes of thought, the tendency to organize movements and crystallize ideas, all this, we are told, has destroyed the primitive simplicity and significance of the Founder's message.

The task of the Christian Church is to emancipate the religion of Jesus from the trammels with which Christianity has invested it. In the recovery of the true perception of the Founder will come the guide to truth and the test of all reality.

"I cannot but think," proceeded the Bishop, "that the expectations of religious revival based on the results of historical and critical study are doomed to disappointment unless they are accompanied by a corresponding increase of spiritual experience and perception. Intellectual discoveries are barren apart from spiritual attainments.

"It would be presumptuous of me to belittle the contribution to religion in general and to Christianity in particular which has been made through historical research. It has had a noble task. It has solved not a few of the difficulties which have stood in the way of intellectual assent to our creeds; it has helped towards the re-establishment of Christianity as a reasonable religion for the world; it has offered a clearer perception of the rich purposes of God for men. But the power of Christianity rests primarily not upon research, but upon experience. The former may remove difficulties, but the latter transcends them."

This is merely the Bishop's way of expressing the old truth, which is voiced in the Bhagavad Gita, that we learn in action. Theory is little. Practice is everything. And it matters little how the theory be recognized or whether it be unknown or unheeded, provided that the practice be followed. Not everyone that calleth Lord, Lord, but he that doeth the will of the Father shall enter into the Kingdom. Under whatever name or sign, whatever banner or leadership, man lives the life he shall learn the truth. And so the Bishop affirms.

"It would be meaningless to speak of a Roman love, an Anglican love, or a Non-Conformist love: God is love, and where love is there is God. And the implication is clear. It is that a common spiritual experience of a common Lord and Master is the starting point for a common fellowship."

And all that Theosophists have to add to this is to say that it would be meaningless to speak of a Buddhist love, a Moslem love, a Hindu love, a Parsee love, a Sikh love, when God is one

and His love indivisible.

"Of teachers there are many; the Master Soul is One. Live in that Master as Its ray in thee. Live in thy fellows as they live in It."

NON-COMFORMITY IN A CATHEDRAL.

Dean Welldon recently invited Rev. Dr. Jowett, the eminent Methodist preacher, to preside in Durham Cathedral. The outcry against this "act of sacrilege," as some regarded it, was very remarkable. The church papers and many dignitaries, like Lord Phillimore, president of the Church Union, protested to the Bishop of Durham against Dr. Jowett being permitted to preach in Durham Cathedral.

Dean Welldon himself, who has the approval of his bishop, says: "The time, I think, cries aloud for Christian reunion or inter-communion. Many people fear that Christianity is losing ground in the national life. Beyond all doubt there is a danger of the nations of Europe lapsing not only from Christian faith but also from Christian morality. It is essential, then, that all Christians, or at least all Christians of the reformed churches, should close up their ranks."

Can the Theosophical Movement assist in bringing about this reunion or inter-communion, by pointing the way back to the fundamental truths of all religion? Efforts to emphasize special forms, cere-

monies, creeds or dogmas evidently accentuate the differences. It is only on fundamentals that agreement can be expected. In "The Key to Theosophy" these fundamentals are stated (chapter xii.): "Universal Unity and Causation; Human Solidarity; the Law of Karma; Reincarnation. These are the four links of the golden chain which should bind humanity into one family, one Universal Brotherhood."

These doctrines are all Christian teachings, and permeate both the Old and New Testaments, although obscured by the theological accretions following the second Council of Constantinople in 553 A.D. The ritualistic superstition that would shut out Dr. Jowett from Durham Cathedral is obviously not something to be encouraged. And obviously also if ritualistic practice is unable to survive the announcement of such truths as Dr. Jowett has to declare, there must be something vitally and essentially wrong with it. St. Paul recognized this in his letter to the foolish and bewitched Galatians: "How turn ye back again to the weak and beggarly rudiments, whereunto ye desire to be in bondage over again?"

WHITE LOTUS DAY.

It is desirable that the Lodges should observe White Lotus Day, May 8, the anniversary of Madam Blavatsky's death in 1891, as a memorial of her work and sacrifice and of the inauguration of the movement to which she gave her life. The occasion may also be regarded as commemorative of all the other companions of the Way who have rested from their labors, and who loyally in their several spheres did what was in them for "the orphan Humanity."

The proceedings should include a reading from the Bhagavad Gita, preferably the second chapter, and from Sir Edwin Arnold's "Light of Asia," preferably the stanzas (or a part of them) on Karma. There should be music, and an address on The Secret Doctrine and its implications, and references to other prominent Theosophists and to local workers who have passed away are appropriate. A good many Lodges will hold their celebration this year on Sunday, May 9.

THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY
IN CANADA.

Published on the 15th of every month.



Conducted by the General Secretary, to whom all communications and remittances are to be addressed at 22 Glen Grove Avenue, Toronto, Canada.

OFFICERS OF THE T. S. IN CANADA.

GENERAL EXECUTIVE:

Miss Catherine M. Menzies, Vancouver.
H. R. Tallman, Toronto.
Roy M. Mitchell, Toronto.
A. L. Crampton Chalk, Vancouver.
Mrs. M. F. Cox, Ottawa.
E. H. Lloyd Knechtel, Calgary.
Mrs. George Syme, Winnipeg.

GENERAL SECRETARY:

Albert E. S. Smythe.

OFFICIAL NOTES.

A visit to the Western Lodges was decided upon by the General Secretary on hearing that Mr. L. W. Rogers had been called to Krotona to take the position of National President, rendering it necessary to abandon his lecture tour. It was not known at the time that Mr. Munson was planning a tour in British Columbia, as no notification had reached Toronto to that effect. Mr. Munson is a most welcome worker, and it is hoped that the visit of the General Secretary will not interfere with Mr. Munson's dates, particularly as the dates for Vancouver and vicinity have been left at the disposition of the Vancouver members of the General Executive.

* * *

Delay in the issue of the first number was due in large degree to the refusal of the post office authorities to accord mailing privileges to The Canadian Theosophist. The difficulty was a technical one, for which we felt there was no proper ground. Before going to press a further communication would indicate that the privilege will be granted. On the definite refusal for the

first number that issue was finally mailed to our subscribers at ordinary postal rates.

* * *

Mr. George McMurtrie, acting book steward of the Toronto Lodge, has received a fresh supply of Theosophical books from London, including the latest publications and reprints; among them are new volumes by Mrs. Besant, C. Jinarajadasa, Clara Codd, James H. Cousins, and others. Jacob Boehme's works, summarized by Dr. Franz Hartmann, reprinted as "Personal Christianity," is in stock, and all of Madam Blavatsky's works.

* * *

The General Secretary was in Ottawa on April 11 and addressed the Lodge members in the afternoon. Several members stated that while at first opposed to Canadian autonomy, now that they understood what was intended they would heartily support the work of the Section. Suggestions as to propaganda work in the Maritime Provinces were made by Mrs. Davy. In the evening Mr. Smythe addressed a large audience at The Forum on "Theosophy the Science of Life."

* * *

During the last year, writes Mrs. Besant in "The Theosophist," the Theosophical Society has added to its roll of National Societies the names of Ireland, Canada and Mexico; Chile, Argentina and Brazil were chartered in January, 1920; at the end of the preceding year Egypt was added, and Denmark and Iceland became self-contained, thus separating from the Scandinavian Section, which has now, in becoming Finland, Norway, Denmark and Iceland, left Sweden alone, and it assumes its own National name. A Scandinavian Federation preserves the Scandinavian tie, while leaving the constituent Nations free to develop their National values. With the ratification of the Peace Treaty, Germany, Austria and Hungary resume their seats in our organization; Bulgaria has formed seven Lodges and its Charter goes to it; Poland is in touch with Adyar. Twelve National Societies are thus newly graven or re-graven on our column of Theosophy, our forty-four and a half years' old League of Religions.

THE GENERAL EXECUTIVE



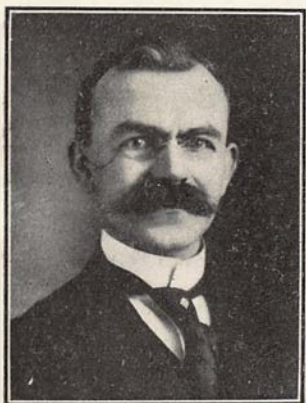
MRS. SYME



MRS. COX



MISS MENZIES



MR. KNECHTEL



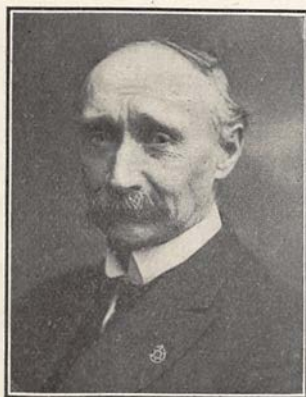
MRS. BESANT



MR. CHALK



MR. MITCHELL



MR. SMYTHE



MR. TALLMAN

THE GENERAL EXECUTIVE.

MISS MENZIES

Miss Catherine M. Menzies was born in Elora, the pretty village on the Grand River, about thirteen miles from Guelph, Ontario. She is of Scottish descent, and spent the greater part of her life in Manitoba, where she taught school. About fifteen years ago she went to Vancouver. She joined the T. S. in 1913, and for five years has been secretary of the Vancouver Lodge. She has always performed her work with great thoroughness and untiring energy. Since 1912 she has been connected with the "Star" movement, and for the last three years has been organizing secretary for Canada. It was through the "Star" movement that she came into the T. S. She is also interested in educational work, and has taken an active part in the "Child Welfare Association" in Vancouver, assisting in the secretarial work. Her abilities have been exercised rather in organization than in platform work, and her very efficient assistance has figured largely in building up the splendid Vancouver Lodge, with its present active membership of 130. Miss Menzies, like so many earnest workers, is a very modest, unassuming individual, and not at all given to personal publicity of any kind. The genuine qualities of her character, however, will make her a capable and helpful member of the General Executive. Miss Menzies is familiar with Headquarters work, having been in the office of the National Secretary of the American Section for three months in 1915 and for four months in 1916.

MR. TALLMAN

Harry R. Tallman took up the study of Theosophy after hearing Mr. L. W. Rogers speaking in Hamilton about seven years ago. Mr. Tallman had investigated spiritualism and was ready for something more reasonable and scientific. Fond of general reading, he found in Theosophy the most satisfactory system of thought he had met and joined the Hamilton group in July, 1913. A year later, July 15, he became a fellow of the Toronto Society, the Hamilton Lodge not having been chartered at that time. Business engagements led to his removal to Toronto in September, 1915, and in February, 1917, he was elected Secretary

of the Toronto Lodge, a position he has since continued to hold. He has been a most efficient and business-like Secretary, and his earnestness and attention have been an important element making for the success of the work in Toronto during the last few years. Mr. Tallman has an excellent Theosophical library and occasionally takes part in the public meetings, his address on "Occultism in Longfellow" being included in the April programme. He is a careful, earnest and instructive speaker. Like Mr. Mitchell and many other members of the Toronto Lodge, he is a Freemason. He has specialized on the Bhagavad Gita, of which he has all the known English versions, preferring Sir Edwin Arnold's "Song Celestial" and the translation by Mr. Charles Johnston, with its illuminating comment, for general use.

MR. MITCHELL

Roy Mitchell, although his family belong to Toronto, was born in Port Huron, Mich., and his affiliations are almost altogether Canadian. Of a Bohemian turn, he gave up a university career for the wider education of the newspaper world. He joined the staff of the Toronto World about the same time the General Secretary did in 1903. Subsequently Mr. Mitchell went West and had newspaper experience in Winnipeg, Vancouver, Seattle and San Francisco. He carried a copy of "Leaves of Grass" with him from Toronto and became an apostle of Walt Whitman, whose writings he makes a text for the interpretation of Theosophy and the Secret Doctrine. The latter he studied in Seattle and subsequently in Toronto, where, after a voyage from New York to San Francisco round the Horn in a new vessel, he settled for eight years as editor of the Central Press Agency. During all this time he was interested in theatrical matters, while at Varsity having led a troupe of "supers" in many important Shaksperian productions. He was director of the important productions of the Toronto Arts and Letters Club, but went to New York some years ago, where he was associated with the new dramatic movement carried on in the Little Theatres, becoming technical director of the Greenwich

Village Theatre, where his productions were highly valued in the New York papers. He has recently been appointed director of the Hart House Theatre in connection with the University of Toronto. Hart House is the Students' Union in a new form, combining everything that makes for the social, athletic and cultural life of the University. The building is a beautiful one, and the theatre the most complete in existence for its size. It seats about 500. The plays produced this season include Ben Jonson's "Alchemist" and some of Dunsany's and others of the new school. Three original Canadian plays are to be produced annually: Mr. Mitchell is an interesting and forceful speaker, and, gifted with an inexhaustible verbatim memory, his wide reading and travel make him an attractive conversationalist. For many years he was secretary of the Toronto Theosophical Society, for which he speaks on Sunday evenings once a month. Mr. Mitchell joined the Toronto T. S. in 1909 and was secretary of that Lodge for a number of years.

MR. CHALK

Alfred Leslie Crampton Chalk is of English birth, a native of London, where he was born in 1890. He came to Canada in 1911, and joined the T. S. as recently as 1916. He has been a most energetic and devoted student, however, ever since, and has been secretary of Orpheus Lodge, Vancouver, since 1917. His dharma places him in opposition to all forms of organized religion, and he describes himself as belonging to the "back-to-Blavatsky" school of Theosophy. Which may be interpreted as meaning that fundamental principles are of more importance to him than frills and flapjacks. Mr. Chalk is a chartered accountant by profession.

MRS. COX

Mrs. J. Cromwell (Myra F.) Cox has been one of the prominent workers in the Ottawa Lodge since she became a Fellow of the T. S. in October, 1917, when Mr. L. W. Rogers organized the Lodge, after a stirring campaign. Her introduction to Theosophy, however, had taken place about ten years ago, through reading Mrs. Besant's "Ancient Wisdom" and Madam Blavat-

sky's "Isis Unveiled." Theosophy appealed to her immediately as the open door to knowledge of the fundamental things of life and of the universe.

Mrs. Cox is a Canadian, born in Fredericton, N.B., her father, also a Canadian, of Scottish parentage. She took a leading part in the suffrage movement, and was president in Ottawa of the Local Council of Women. It gives her much pleasure that she was one of the first directors of the "Women's Century," which has had such a successful career. She was a charter member of the Association of the Blind in Ottawa, and has been particularly interested in this work for the unsighted. Another social movement in which she has taken earnest part is the Women's Hostel, of which she has been secretary. She was one of the founders of the Girls' Home, which afterwards became the Hostel. With this has been associated the Travelers' Aid movement, an international organization usually carried on under the auspices of the Y.W.C.A. As a twenty years' resident of Ottawa her adherence to Theosophy has been of the utmost advantage to the cause in the Capital City. Her charming and engaging demeanor and gentle nature are a recommendation of any cause she espouses.

MR. KNECHTEL

Although Mr. Knechtel comes to us as one of the representatives for the West, he was born in Ontario, of pioneer ancestors, and learned the first of life's lessons in Toronto. He owes much to the early guidance given him in a truly Christian home and to the elementary truths taught him during the many years that he was a member of the Central Presbyterian Sunday School, but upon nearing the age of maturity he found that the creeds and dogmas that he was expected to accept, instead of giving a broader horizon to his earlier teachings tended to cramp and crystallize them. So he started out on a search for Truth by leaving orthodoxy and joining the Swedenborgian movement; this gave him his first real glimmer of Universal Brotherhood; then the "call of the West" drew him out to where the barriers of rank and caste are submerged and a practical angle

of Brotherhood was brought to view. Finally, Mr. L. W. Rogers passed through Calgary on a lecture tour, and the Truth as revealed by Theosophy was glimpsed. Mr. Knechtel became one of the charter members of Calgary Lodge, and is now serving as President, previous to which he had filled the office of T. S. Secretary for some five years.

MRS. SYME

Mrs. George Syme, or Sarah Townsend Syme, is another of the later members of the Society who are to take up the torch from the failing hands of the generation now passing. She joined the T. S. in April, 1912, has worked hard and to the best of her ability in the interest of Theosophy in Winnipeg since then. Her devotion was recognized by the Lodge in her election as President at the last annual meeting. Mrs. Syme was born in Fairmount, Minnesota, May 15, 1885. It was through Mr. C. Jinarajadasa that she first heard of Theosophy when he lectured in Winnipeg in 1911. Mrs. Syme is extremely interested in the Canadian section, and she thinks that as Canada is still in the cradle as regards Theosophy there is a stupendous task before the laborers to prepare for the coming of the next Messenger.

MR. SMYTHE

Albert E. S. Smythe first became acquainted with occult ideas in the papers on occult force published in Cassell's Family Magazine in the sixties. He was born a Moravian, and as a child had the instruction of that primitive Episcopal Church. He attended the Church of Ireland (Protestant Episcopal) from his 11th till his 22nd year. In Chicago from 1884 till 1887 he was a regular attendant at St. James-on-the-Lake and Grace Methodist Episcopal Churches. In Edinburgh, from 1887-89, he sang in the choir of St. Giles' Cathedral, having been a choir-boy in St. Patrick's Church, Ballymena. His father having joined the Congregationalists, he has had opportunities to be intimate with the more important Protestant churches. He met William Q. Judge in 1884 during eleven days on the Guion liner "Wisconsin," while

crossing to New York, Mr. Judge being then on his way back from India. Mr. W. P. Phelon, author of "The Three Sevens," was employed in A. C. McClurg & Co.'s at the same time as Mr. Smythe. In 1887 he returned to Britain and resided in Edinburgh where he studied "Isis Unveiled," "The Secret Doctrine," and other Theosophical works lent through the Scottish Lodge. Having a choice in 1889 of going to London to study or to America to work he chose America and began Theosophical propaganda as soon as he arrived in Toronto on 10th September, 1889. A lodge was formed in Toronto in 1891, one of the last to which Madam Blavatsky issued a charter under the old autonomous constitution. The charter members were Mrs. E. Day Macpherson, Dr. Emily H. Stowe, Dr. Augusta Stowe Gullen, Algernon H. Blackwood (now the celebrated novelist), and Mr. Smythe, who was elected president. He resigned the office after a few years, but continued as president of the E. S. He lectured in the United States over the eastern territory to Chicago in 1896-7, and after 18 months in Ireland in the days of the origin of the Irish literary revival under W. B. Yeats, George W. Russell and the Dublin group, lectured from January to May, 1899, all over the U. S. from New York to San Diego, winding up at Point Loma. Mr. Smythe's brand of Theosophy was not acceptable to Mrs. Tingley, who then expelled him and his friend D. N. Dunlop, now so prominent in the English society. After this "purple" demonstration Mrs. Tingley announced in her magazine that Mr. Smythe would be either insane or dead in a year. Her occult forces appear to have miscarried. In 1907 Mrs. Besant granted Mr. Smythe an interview in London when he was endeavoring to bring about a reunion of the saner elements of the movement. This attempt was frustrated by the New York group. Mrs. Besant's attitude of broad tolerance and neutrality was one that challenged co-operation and as she welcomed him to a renewal of the fellowship which Col. Olcott had suspended in 1895 he rejoined the activities of the Toronto T. S. with which he has since identified himself. He was re-elected president

in February, 1917. He regards brotherhood as the cardinal principle of the Theosophical movement, and the 13th chapter of the first epistle to the Corinthians its finest exposition. Mr. Smythe was elected President of the Toronto Dickens Fellowship on April 9; he is President of the Walt Whitman Fellowship; has been President of the Toronto Press Club and is active in various public movements.

EDITING THE MAGAZINE.

The following suggestions are submitted in the hope that they may stimulate thought and discussion on the above vital matter. We would suggest that you communicate to Toronto Lodge, upon whose shoulders the main burden of the work is falling, any suggestions that you have to offer in this connection.

The Magazine shall be known as the Canadian Theosophist, and shall be published monthly. It shall be the official organ of the Canadian Section of the Theosophical Society.

It shall be under the jurisdiction of the General Council of the Canadian Section, which shall be responsible for its conduct along lines compatible with the ideals of Theosophy.

It shall be conducted by the Editor, who shall be appointed by the Council for an indeterminate period of time.

The duty of the Editor is primarily to concern himself with the literary quality of matter submitted for publication. So long as articles come within the scope of the three objects of the Society he is not called upon to pass judgment upon the views expressed. It should be the endeavor of the Editor and his Associates to obtain the ablest articles upon all subjects within the scope of the three objects of the Society, irrespective of viewpoint, so that expression may be given to the widest range of thought upon all subjects.

The General Secretary may hold the office of Editor, but it is not necessarily desirable that he be so appointed. He shall, however, be ex-officio a sub-Editor, and shall have at his disposal a definite amount of space in the pages of the Magazine. Be-

yond this he shall have no control of the policy of the Magazine by virtue of his office as General Secretary.

Additional sub-Editors shall be appointed from time to time as it may be considered advisable. Such appointments shall be made only by the General Council, in consultation with the Editor.

The following Sections shall be established within the pages of the Magazine:

First Section—General Secretary.

Second Section—Containing articles pertaining to Universal Brotherhood, its real meaning and progress.

Third Section—Containing articles on Philosophy, Science and Religion.

Fourth Section—Containing articles pertaining to Occultism, Psychology, Physiology, etc.

Art Section.

Lodge News Section.

Book Reviews Section.

Correspondence Section.

The Correspondence Section shall be open to everyone and shall permit of just criticism of the Society and its work. Its purpose shall be the promotion of free and fearless discussion of all matters that are of vital interest to the members of the Section. It shall be conducted with absolute impartiality, but in selecting letters for publication due regard shall be given to the literary quality of the matter submitted.

Special attention shall be given to the republication within the first three sections of the best articles that emanated from the pens of the founders of the Society and those closely connected with the inception of the movement. (Victoria Lodge thinks this sounds like putting the Founders on a pedestal.)

It shall be the chief endeavor of the Editor and his Associates to make the Canadian Theosophist an instrument for the expression of the best thought the mind of man has to offer, and pre-eminently to keep its pages free from all sectional, political and religious domination. (Unnecessary and limiting in its tendency.—Victoria Lodge.)

The aim should be to fill its pages with articles of a highly intellectual and literary value, free from all such flavor of senti-

ment as is incompatible with true intelligence; a fearless and determined effort should be made to lead its readers towards a more intelligent understanding of the principles of Theosophical thought, and to a more practical application of the same.

Exchanges shall be established with all centres of Theosophical and Philosophical thought in America and the Old World, with a view to strengthening the influence of the Canadian Theosophist and of promulgating the principles for which it stands.

Hoping that your Lodge will give this matter earnest thought.

Yours fraternally,

A. L. CRAMPTON CHALK,

Secretary Orpheus Lodge of T.S.

* * *

The foregoing letter was addressed to the secretaries of the Canadian Lodges last year, but as nothing has been heard in Toronto in regard to the admirable program suggested, it is here reproduced, with the hope that it may inspire further correspondence and criticism. The editor has adhered as far as possible to the spirit of the suggestions made in getting out the first numbers, but the exigencies of space, not to mention the high cost of giving, naturally limit the fulfilment of these aspirations.

It is to be hoped that original contributions of merit will flow in; that secretaries will report the events and activities of importance in the Lodges; that summaries of the more notable papers and addresses will be sent; and that matters of local interest and general appeal will be described for the Magazine with immediate despatch.

There has not been time since the election of the General Executive to consult the members on editorial policy, and the General Secretary has taken the responsibility of getting out the magazine as a matter of urgency to provide for the self-conscious existence of the Canadian organization. Criticism is welcome, suggestions are desirable, but good original matter is the one thing needful. We begin in a modest way, but we hope that our patronage will warrant expansion.

To the General Secretary
Theosophical Society in Canada:
re Ballots

Dear Sir,—It seems to me a weakness in our system of voting that the ballots should be signed and turned over to the lodge secretaries in that condition. It might in some cases materially influence the vote. Suppose the secretary himself and another lodge member were candidates, and one candidate is to check up the vote by verifying the voter's name on the ballot. I think that secretary would have a very unfair advantage, in that people would not like to vote against him over their signatures.

There are two methods of holding a national election without resorting to this doubtful expedient. The Law Society of Manitoba elects its Benchers or Executive, by mailing ballots direct to each voter. When marked they are returned by mail direct to the secretary. Similarly you as General Secretary could mail ballots to each member; register them if necessary. The voter himself must be relied on to mail them back. In a club I belong to we simply vote on a "return" postcard which is a ballot. We do not sign them. Error is negligible and fraud unknown with our post cards. There is absolute secrecy. Surely T. S. members are "grown up" enough to vote in the same way.

Even if they must be signed let them be sent to you direct and not to a local person.

The second method is to advertise the names of the candidates (by posting up) for two weeks, together with the information that ballots may be had and cast at such a time and place. At the proper time—which may be an extended one—the voter can go and get a ballot and place it, after marking with the cross, in a ballot box. The secretary can be scrutineer and check the voters off his list as they vote. After voting he opens the box and sends the contents to you.

I prefer the voting by mail and sending ballots direct to Headquarters. More people would vote than at a booth. To save expense the lodge secretaries might distribute the ballots with instructions to

mail them to Headquarters after marking.

I hope I have made good my protest.

I also regret that our executive should be made up of lodge presidents. They usually have enough to do otherwise and are powerful enough within the lodge. Past presidents would be ideal. I have thought a good deal about lodge organization and believe the distribution of offices and frequent change of officers is very desirable. I am strongly against a small strong centralized body of national officers. Could the membership be asked to discuss a proposed by-law making lodge officers in office ineligible for seats on the national executive or, better, one limiting that body to past presidents only?

W. A. DEACON.

AMONG THE MAGAZINES.

Two interesting pre-Mauryan statues have been dug up in India, one of them of King Ajatasatru. It is the name of a king who lived five hundred years before our era and died 518 B.C. He was a son of King Bimbisara, King of the Sisunaga family. In "The Modern Review" for February, in which this item appears, there is an article on "Indian Nationality and Hindustani Speech," in which the spread of Hindustani as an all India language is recognized and advocated. The Hindus, suggests Lajpat Rai, should learn to write it in Deva Nagri and the Mussalmans in Urdu. "For the first four years of a child's life no other language should be thrust upon him." The difficulty of supplanting Urdu, Marathi, Gujerati, Canarese, and the other Indian languages is racial as well as linguistic, but the advantages of a common language should overcome this or any other obstacle. There is an old tradition that Sanskrit is yet to be the common language of India.

* * *

"Divine Life," in its March number, has reached Vol. xv., No. 8, and is described as "the pioneer magazine of the Sixth Race." Another cryptic statement concerns the editor—"whose Invisible Editor is the Conqueror on the white horse." The

editor, in fact, is a dark horse. The sixth race ought to be, and generally is, a steeplechase, but "Divine Life" is chiefly "after" Mrs. Besant. There is a criticism also of the recent chapters in the magazine "Theosophy" purporting to be a history of the Theosophical Movement, much of which criticism is just and well grounded. The editor disclaims any hostility to Madam Blavatsky, but the animus is plain. S. Stuart's articles on "Cycles and Periods" are valuable, as the work of this senior student always has been. Martha Elizabeth Webb writes very well on "The Power of the Word," but makes the common mistake of accepting the authorized translation of St. Paul's statement: "The natural man receiveth not the things of the spirit of God, for they are foolishness unto him," taking "natural" to mean "physical." St. Paul's word in the original is "psychic." It cannot be too strongly emphasized that the "psychic man receiveth not the things of the spirit." Psychism has torn the Theosophical Movement to pieces.

AMONG THE LODGES.

Dr. T. P. C. Barnard, district lecturer of the American Section, spoke in Hamilton on Saturday evening, April 10, and the next morning. On Sunday evening he spoke in Toronto and had a fine audience. His address on "Reincarnation" was well reported in the Hamilton Spectator.

* * *

"I received your letter re 'Election Ballot for General Executive,' but, unfortunately, am not in a position to give a genuine opinion on the different candidates, as all are complete strangers to me."

This letter was from Alberta, and was replied to by the General Secretary as follows:—

"I have received your ballot form, but am unable to use your power of attorney. One object of our constitution is to present the use of proxies in voting, so that a perfectly independent expression of the members' opinions may be obtained. It is one of the things that we hope for, that the Canadian members should come to

know each other better, so that they may be able to co-operate and assist each other more intelligently in the work of the Society. It is well to cultivate a central interest, but we must have lateral interest also."

* * *

Edmonton Lodge of the Theosophical Society has its room at 338 Tegler Block. Public meetings are held on Sunday afternoon at 3.30, and the lodge meets on Tuesday evenings at 8 o'clock for study work, etc. These meetings are well attended, and are conducted by the President, R. D. Taylor, assisted by Allan Wilson, Secretary. They are always interesting and instructive. The room is centrally located, is always open, and visitors to the city are welcome at all times. There is also a good lending library.

THE CANADIAN LODGES

Banff Lodge.

President, vacant; Secretary, George Harrison Paris, Banff, Alta.

Calgary Lodge.

President, Miss Annie L. Stephenson; Secretary, E. H. Lloyd Knechtel, 510 Rosedale Crescent, Calgary, Alberta.

Creelman Lodge.

President, S. M. Stone; Secretary, Frederick T. Schmidt, Box 85, Fillmore, Sask.

Edmonton Lodge.

President, R. D. Taylor; Secretary, Allan Wilson, 338 Tegler Block, Edmonton, Alta.

Hamilton Lodge.

President, W. F. Gothard; Secretary, Miss Nellie Gates, 329 King Street East, Hamilton, Ont. Lodge room, Royal Templars' Building, Walnut and Main Streets.

London Lodge.

President, Edward H. McKone; Secretary, Mrs. Helen M. Shaw, 287 King Street, London, Ont. Meetings held at 212 Dundas Street.

Medicine Hat Lodge.

President, John W. Pickard; Secretary, Gordon Victor Cook, 558 Parkview Drive, Medicine Hat, Alberta.

Montreal Lodge.

President, J. F. McLean; Secretary, Miss Helena Burke, P.O. Box 351, Station B, Montreal.

Nanaimo Lodge.

President, Dr. W. E. Wilkes; Secretary, Mrs. Norah Reynolds, 725 Cosmos Road, Nanaimo, B.C.

Ottawa Lodge.

President, Mrs. Myra F. Cox; Secretary, Joseph F. Compton, Apartment 2, 4 Howick Place, Ottawa, Ont.

Regina Lodge.

President, John Hawkes; Secretary, George Black, 1823 Osler Street, Regina, Sask.

St. Thomas Lodge.

President, George L. Haight; Secretary, Mrs. Hazel B. Garside, 66 Hincks St., St. Thomas, Ont.

Summerland Lodge.

President, Mrs. Kate Bentley; Secretary, J. W. S. Logie, West Summerland, B.C. Lodge rooms are in the Ritchie Block, West Summerland, and Library in Drug Store below.

Toronto Lodge.

President, Albert E. S. Smythe; Secretary, Harry R. Tallman, 71 Ellerbeck Avenue, Toronto, Ont. Lodge rooms, No. 501-2, 22 College Street.

Vancouver Lodge.

President, James Taylor; Secretary, Miss Catherine M. Menzies, 1242 Nelson Street, Vancouver, B.C. The lodge rooms are at 221-5 Duncan Building.

Julian Lodge, Vancouver.

President, A. M. Stephen; Secretary, G. E. James, 310 Empire Building, Vancouver, B.C.

Orpheus Lodge, Vancouver.

President, W. C. Clark; Secretary, A. L. Crampton Chalk, 2002 Whyte Avenue, Vancouver, B.C.

Victoria Lodge.

President, W. B. Pease; Secretary, Miss Ruth Fox, 1048 Collinson Street, Victoria, B.C.

Winnipeg Lodge.

President, Mrs. George Syme; Secretary, Laurance H. D. Roberts, 404 Rosedale Avenue, Winnipeg, Man.

THE CANADIAN THEOSOPHIST

The Theosophical Society is not responsible for any statement in this Magazine, unless made in an official document.

VOL. I. No. 3.

TORONTO, MAY 15, 1920.

Price 10 Cents

"LET ME NOT SHAME THAT CITY"

With the birth in Canada of a Theosophical Society, solving, as it does, certain problems of alliance with other societies whose temperament is unlike our own, come other and new problems from which Canadian Theosophists have hitherto been free.

The first and most important of these is the measure of centralization which will go with the new order. It is not a problem which can be settled out of hand. It will recur with every new generation of incoming members of the section; but at least it is possible now by a general realization of the principles involved to establish an ideal of the processes by which the Canadian Society will flourish and propagate itself. Such an ideal created now when the form of the section is still plastic may, if it be valid, become the ruling genius of Theosophy in Canada.

It is my firm belief, based on many years' observation of the government of national Theosophical bodies, that the Canadian lodges should strive to reduce centralization to a workable minimum. An analogy of the new organization should be found in the loose yet effective tie which unites these Canadian provinces into a Dominion, and that same easy but powerful bond between the sister Dominions of the Empire. Only so can our Theosophical movement attain to the standard of nationality of the people it would serve.

It is a very human impulse which makes a man try to embody in stone and mortar

a symbol of that for which he labours, and it would be a very beautiful thing if he could remember that it is only a symbol. Fine motives impelled the cathedral builders of the middle ages to project in beautiful forms the symbol of Christ's Body upon earth. The offence against life crept in when the cathedral became of greater importance than the Body of Christ for which it stood.

I suppose nine-tenths of the sorrows of the Theosophical renaissance have arisen out of the desire on the part of well-meaning persons to erect a material form in which the movement could have its headquarters and from which it could disseminate the message of the Society. It all sounds so efficient to say: "Here shall be a place from which speakers may go forth, in which books may be published, where propaganda may be prepared: it shall be a haven for those who wish to study and devote themselves to the Ancient Wisdom, and it shall be a place where the Lords of Life may concentrate the forces of life."

Such a centre does all the things it purports to do, but at a heavy price. The pure ideal is exchanged for the form; problems of administration and politics creep in; workers in the outlying places fall inevitably into that gross form of materialism which says that one place is holier than another, that life would be easier somewhere else than where one is; it draws from the smaller centres their most devoted workers; it drains the money from the struggling lodge for the upkeep

of an expensive machine elsewhere, and, worst of all, it identifies the concept of the Masters with false ideas of place.

Every piece of mechanism used by the Theosophical Society should tend to turn the eyes of the worker to his own field. Only when the emanations from a headquarters do that will they justify themselves. When their tendency is to say, "We are stronger than you are, look to us for help, for sustenance, and for the skill needed to carry on your work," however much kindness and sacrifice have gone into the words, an offence has crept in.

I have often wondered if it were not possible to organize a Theosophical section in terms of the same brotherhood between lodges that exists between members of a family; that there should be no leadership save by the merit of the moment; that the younger should derive his aid, not from one official source, but from many surrounding him; that the details of administration be assumed by a lodge as a lodge and contributed out of its strength for the common good; and the task in due time passed to another lodge strong enough to carry it. Then the movement would grow as the grass grows—not seed-

ed by a professional seedsman, but spreading quietly from where it is to where it is not. Grass in Alberta does not grow by virtue of grass in Ontario, but by the quiet effort of grass in its own patch of sunlight, and watered by its own rains.

The spread of the Ancient Wisdom is so much a matter of the laying on of hands; it passes from man to man, and passes so much more easily where its giver lives and works near by and proves his faith in his deeds, that I see it less as a waving of arms than as an interlacing of fingers.

Whenever I hear the phrase, "a strong headquarters," all I can see is an overshadowed and weakened appendage of outside lodges, on which it lives, and which, however kindly it be, must crush by its very strength.

There is a line in John Masefield's "Pompey" which might serve as a motto for a section which abstained from materializing and degrading its ideal.

"There are two Romes, Metellus, one built of brick by hodsmen. But the Rome I serve glimmers in the uplifted heart. Let me not shame that city."

Roy M. Mitchell.

SPIRIT AND AIM OF THE MOVEMENT

In Madam Blavatsky's message to the convention of the American Section of the T. S. in 1888 the following passages occur:

Theosophy has lately taken a new start in America, which marks the commencement of a new cycle in the affairs of the Society in the West. And the policy you are now following is admirably adapted to give scope for the widest expansion of the movement, and to establish on a firm basis an organization which, while promoting feelings of fraternal sympathy, social unity, and solidarity, will leave ample room for individual freedom of exertion in the common cause—that of helping mankind.

The multiplication of local centres should be a foremost consideration in your

minds, and each man should strive to be a centre of work in himself. When his inner development has reached a certain point he will naturally draw those with whom he is in contact under the same influence; a nucleus will be formed, around which other people will gather, forming a centre from which information and spiritual influence radiate, and toward which higher influences are directed.

But let no man set up a Popery in Theosophy, as this would be suicidal and has ever ended most fatally.

Since the Society was founded a distinct change has come over the spirit of the age. Those who gave us commission to found the Society foresaw this wave of transcendental influence now rapidly growing. . . . The Theosophical So-

ciety led the van of this movement; but . . . Theosophy pure and simple has still a severe battle to fight for recognition. . . . The philosophy of the rational explanation of things is of the most vital importance, inasmuch as it alone can furnish the beacon light needed to guide humanity on its true path. . . . On the day when Theosophy will have accomplished its most holy and important mission—to unite firmly a body of all nations in brotherly love bent on pure altruistic work and not for selfish purposes—only then will it become higher than any nominal brotherhood of man.

Orthodoxy in Theosophy is a thing neither possible nor desirable. It is diversity of opinion, within certain limits, that keeps the Theosophical Society a living and healthy body. . . . Were it not for the existence of a large amount of uncer-

tainty in the minds of Theosophists, such healthy divergencies would be impossible and the Society would degenerate into a sect in which a narrow and stereotyped creed would take the place of the living and breathing spirit of Truth and an ever-growing Knowledge. . . . According as people are prepared to receive it, so will new teaching be given. . . . It depends on the assimilation of what has already been given how much more will be revealed and how soon.

The Society was not founded as a nursery for manufacturing Adepts. It was intended to stem the current of materialism, and also that of spiritualistic phenomenalism and the worship of the Dead. It had to guide the spiritual awakening that has now begun, and not to pander to psychic cravings which are but another form of materialism.

MAN'S EARLIEST RELIGION

What was the religion of the Third and Fourth Races? In the common acceptance of the term neither the Lemurians, nor yet their progeny, the Lemuro-Atlanteans, had any, as they knew no dogma, nor had they to believe on faith. No sooner had the mental eye of man been opened to understanding, than the Third Race felt itself one with the ever-present as the ever to be unknown and invisible ALL, the One Universal Deity. Endowed with divine powers, and feeling in himself his inner God, each felt he was a Man-God in his nature, though an animal in his physical self. The struggle between the two began from the very day they tasted of the fruit of the Tree of Wisdom; a struggle for life between the spiritual and the psychic, the psychic and the physical. Those who conquered the lower principles by obtaining mastery over the body, joined the "Sons of Light." Those who fell victims to their lower natures became the slaves of Matter. From "Sons of Light and Wisdom" they ended by becoming the "Sons of Darkness." They had fallen in the "battle of mortal life with Life immortal," and all those so

fallen became the seed of the future generations of Atlanteans.

(Note).—The name is used here in the sense of, and as a synonym of "Sorcerers." The Atlantean races were many, and lasted in their evolution for millions of years; all were not bad. They became so toward their end, as we (the fifth) are fast becoming now.

At the dawn of his consciousness, the man of the Third Root Race had thus no beliefs that could be called religion. That is to say, he was equally as ignorant of "gay religions, full of pomp and gold" as of any system of faith or outward worship. But if the term is to be defined as the binding together of the masses in one form of reverence paid to those we feel higher than ourselves, of piety—as a feeling expressed by a child toward a loved parent—then even the earliest Lemurians had a religion—and a most beautiful one—from the very beginning of their intellectual life. Had they not their bright gods of the elements around them, and even within themselves? (Note. The "Gods of the Elements" are by no means the Elementals. The latter are at best

used by them as vehicles and materials in which to clothe themselves . . .) Was not their childhood passed with, nursed and tended by those who had given them life and called them forth to intelligent, conscious life? We are assured it was so, and we believe it. For the evolution of Spirit into matter could never have been achieved; nor would it have received its first impulse had not the bright Spirits sacrificed their own respective super-etheral essences to animate the man of clay, by endowing each of his inner principles with a portion, or rather a reflection of that essence. The Dhyanis of the Seven Heavens (the seven planes of Being) are the Noumenoi of the actual and the future Elements, just as the Angels of the Seven Powers of nature—the grosser effects of which are perceived by us in what Science is pleased to call the “modes of motion”—the imponderable forces and what not—are the still higher noumenoi of still higher Hierarchies.

It was the “Golden Age” in those days of old, the age when “gods walked the earth, and mixed freely with the mortals.” Since then, the gods departed (i.e., became invisible), and later generations ended by worshipping their kingdoms—the Elements.—Secret Doctrine II., p. 272-3.

* * *

THE PSYCHIC CRAZE

The advent of Sir Oliver Lodge, the great British scientist, has centred the attention of the thinking public upon the revelations of science as to after death conditions. The researches of this eminent savant and his contemporaries have proved that we survive bodily after death and that there is no sudden change between our personality here and on the other side of the great divide. But neither the scalpel of the anatomist nor the microscope of the physicist can reveal the ultimate truth about the human soul.

According to the trained investigators of the East, man besides his physical body is possessed of other bodies composed of subtler and finer matter invisible to ordinary sight. During what we term life, these

to disintegrate or die. Being drawn into the sphere of a medium's influence it may bodies interpenetrate and surround the physical or body of dense matter. That by a slight extension of our normal powers of sight these bodies can be glimpsed is proved by the invention of Dr. Koller, of London. By means of a simple scientific apparatus he has enabled anyone to see the “aura” of a human being—the usefulness of which has been proved in the diagnosis of diseased conditions of the physical organism.

Upon the death of the physical body a separation of these bodies of finer matter takes place. The etheric body or body made of the ether, which is an exact replica of the dense physical body, lingers for a matter of two or three days in the neighborhood of the corpse. It is the wraith seen by those who have been frightened by churchyard ghosts. It possesses no independent life apart from the dense body, and is dissipated into its component elements shortly after what we term death. Another body of even finer matter is called ordinarily the astral body or “kamarupa.” This is separated at death from the physical body and is also, as far as form is concerned, the exact image of the body we are most familiar with. Here we have the “spooks” of the spiritualistic seance—the intelligence responsible for the spirit messages valued so highly by our friends the spiritualists. It is in reality only a “shell” of astral matter animated by the lower intelligence or mental qualities of the deceased. The real “man” or the “spirit” is not, except in rare instances, present in this elusive form. It is surely reasonable to think that we are, after death, to have a rest from the trials and sorrows of the present life and is rather disconcerting, to say the least, to imagine that we are to be at the beck and call of every little circle of curiosity mongers who chance to hold a seance.

The astral shell or body we have mentioned lives a shorter or longer period upon its own plane of consciousness—the period being determined by the strength of the lower desires and the lower mentality of the personality. It then begins

be temporarily revived, can be materialized and placed upon exhibition. It has the memory of the life just passed impressed upon the matter of what corresponds to our physical brain and can, therefore, tell interesting facts in the past history of the deceased. If by any chance the "real man" is in this body during the period immediately after death, as sometimes happens, then such facts as he understands in his new life may be sent over in a message. But, remember, he is just the same person—noways wiser or less liable to delusion or error—and is besides surrounded by conditions he understands no more than a little child just born into a physical body. But as we have said, this case of the "real man" communicating is rare. Generally the message comes from the "spook," which is merely a part of him, or from the mind of the medium, or from some other entity that has taken possession of the "spook" form for a time. The "spirit" or the "real man" is withdrawn to a higher region of consciousness where, detached from earth-life, he assimilates and enjoys the highest experience of his past incarnation.

It is a state of rest and comparative bliss—a preparation for future lives of effort.

None of the victims of the present psychic craze seriously question "What is the intelligence" from which or from whom the messages come, whether through medium, ouija board or other method employed. Nobody seems to want to know. The fact that the phenomena occur seems the great thing, stimulating to a greater thirst for communications all those who dabble in "occultism."

The practice of receiving and developing the power to get these messages is accompanied by grave dangers, moral and physical, both to the medium, the sitters and the disembodied entity. Only ignorance and the natural desire to get news of loved ones gone before can excuse this dabbling in what pertains to sorcery and demonology. The world is possessed by a psychic weakness or plague.

* * * *

The foregoing communication from the pen of Mr. A. M. Stephen, president of the Julian Lodge, appeared in the Vancouver World.

THREE SOULS - - ONE MAN

Robert Browning, in his "Death in the Desert," states the Theosophical conception as concisely as any poet in the English language. The following are his lines:—

This is the doctrine He was wont to teach,
How divers persons witness in each man,
Three souls which make up one soul: first,
to wit,
A soul of each and all the bodily parts,
Seated therein, which works, and is what
Does,
And has the use of earth, and ends the
man
Downward: but, tending upward for ad-
vice,
Grows into, and again is grown into
By the next soul, which, seated in the
brain,

Useth the first with its collected use,
And feeleth, thinketh, willeth—is what
Knows,
Which, duly tending upward in its turn,
Grows into and again is grown into
By the last soul, that uses both the first,
Subsisting whether they assist or no,
And, constituting man's self, is what Is—
And leans upon the former, makes it play,
As that played off the first: and, tend-
ing up,
Holds, is upheld by, God, and ends the
man
Upward in that dread point of inter-
course,
Nor needs a place, for it returns to Him.
What Does, what Knows, what Is: three
souls, one man.

In Abt Vogler, he says:—

Out of three sounds he frame, not a fourth sound, but a star.
Consider it well.

A confirmation of Browning's statement of the doctrine of Jesus is found in Matthew xiii. and 33.

"The Kingdom of Heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened," and again in John, "The Kingdom of Heaven is within you." Further, "When ye pray, after this manner pray ye: Our Father who art in Heaven, etc."

The Theosophist, whether he be a nominal Christian or not, recognizes these souls.

It is often useful, when seeking truth, to take into the mind a key-word and ponder it—to follow the thought that links it through innumerable generations and genuflexions to its root-thought. Such a word is "ponder"—to weigh with care and patience. Another such word is the name "man," given to that being who alone in the forms of the animal kingdom of this earth can "ponder."

The name "man" the thinker—implies one who is able to ponder and can work with intelligence, producing through his body and for his body—preservation—as do all animals, but also with his emotions and thought creating and building in deeper worlds—other bodies for his own happiness and the well-being of his kind. From the same Sanscrit root spring the words "manufacture," "manifest," "domain," etc.—and "Manas" is the Hindoo name for the central or second body of the triune man, body, soul and spirit.

I speak of this central body first because it is through the mind that we strive to contact others, and also because it is this "man" quality which has permeated and built through evolution the physical bodies we wear while incarnate. Our mental images are changing from day to day, and these changes in mental conception reflect outward in our physical life. As a man thinketh, feebleth and willeth—so is he sure to portray himself in the objective life, sooner or later.

The "thinker," however, who builds the world of imagination and determines

the nature of the changes in consciousness, both emotional and physical, is itself not determined by the "brain"—though, as Browning says—it is seated therein and determines physical action from that citadel.

It may, from its middle ground, look either up or down and enter freely into union with the father-spirit, the mystical path—or may send its energies outward into the physical life to serve the needs of manifestation—the occult path.

Each human being is on the physical side a "son of man," born in time through change and many forms of experience in the evolving life of the race, but equally each human being is on the spiritual side a true "Son of God," eternal, and one with the "Father." In the world of change he is born over and over again of "manas"; in the world of spirit—he is unchanging, immortal, and permeated with the Holy Spirit of Truth, which shines forth as intuition of reality, and manifests as Love to all life in all forms throughout the realms of manifestation. That man or woman who dwells in conscious and permanent union with the eternal Spirit within, and at the same time goes outward in his or her thoughts and actions for the helping of mankind—we call a Mahatma—a Master of Wisdom.

The word "Mahatma" comes from the two Sanscrit words—Maha—great, and Atman—spirit. That is—one who is great in spiritual union and who yet through love to man takes on the sorrows and limitations of the human race, and abides with them for their comfort and instruction.

Enters into us this love and compassion, the leaven which is the Kingdom of Heaven begins its work of leavening the three measures of meal—three souls—one man.

Read now again the Browning lines at the beginning of this study and you will see the Theosophical statement shining through them.

—Margaret Swan Lazenby, F.T.S.

* * *

"Great Sifter" is the name of the "Heart Doctrine," O Disciple.—Voice of the Silence.

DREAMS

Dreams are important because they are, as it were, rays of light escaping through chinks in the floor of the "real," or heaven-world—a world in which the real life goes on all the time, but the soul in us is only free during the sleep of its "body," and this means the personality.

It has been written that men "rarely discover that there is such an addition to the planet they inhabit. Their real lives are lived only in dreams; in their waking life they forget the other half of existence. If but for one instant man could remember his sleep, he would not treat dreams as phantasies of the brain. . . . The wonderful transition from waking to sleeping goes on as night comes upon the world with ever recurring regularity. The souls of men re-franchise themselves from the body, and they return to their bondage, helpless to reveal themselves. . . . And the MYSTERY lies just across the threshold of sleep, and is but a step in advance of it, and yet remains an undiscovered country."

According to this, each man is really TWO beings, but as yet is only conscious of one of them. Rather, the greater, the real, part—the Soul, DOES know, but the lesser man, as he is in his waking conscious life in the brain, knows nothing—NOTHING AT ALL. He may vaguely suspect, or even think he "believes," but if he did, he would not continue in his present way of life; he would realize its utter unreality, its hollowness, even its absurdity.

Real mystics know something about the inner world, but you do not meet them, for if they went out into the lower world they would soon lose their faculty of "remembering." The world of flesh and matter is too terribly powerful. Mystics are the only people who can remember a little.

ARYAVART.

* * *

Compassion does not mean to spare the beloved from ordeals. The thing called happiness so often means that content which is a kind of neglect by the gods. There is a right and a left hand to compassion.—"The Last Ditch," by Will Levington Comfort.

CHILDREN MAKE HISTORY

A special correspondent of the London Daily News has been questing for the new world that was to follow the great war. He has been rather disappointed in finding in Britain only a tendency to revert to pre-war conditions and considerations. He found the International Woman Suffrage Alliance busy debating "That a married woman should have the same right to retain or to change her domicile as a man, and that her domicile should be of equal importance with that of her husband in deciding legal questions."

The women of Hungary wrote to say: "We believe it to be of supreme importance, after the long interval of these tragic years, that representatives of all the affiliated countries should meet to discuss the gravest problem of all—how to uphold the inherent vocation of women to rear humanity in mutual love and respect for all races, creeds and classes. We must discuss how to rear a new humanity that would strive towards the reign of peace, justice and equality in this erring world."

The women of Holland also included among their proposals that "the education of children should be based on international understanding and good-will among the nations."

There is the most urgent necessity in order to bring about this result and to have the importance of the training of children thoroughly understood, that the facts of reincarnation should be widely spread abroad, so that children may be given credit for their own innate wisdom, the essence of experience in past lives; while their originality and unconventional judgments of existing methods should be given more attention than is done under a system which credits them with nothing to begin with.

Children should be taught from the first that they come into the world to co-operate with their fellows for the common good, and that the world can be made a paradise by such co-operation and in no other way.

THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY
IN CANADA.

Published on the 15th of every month.



Conducted by the General Secretary, to whom all communications and remittances are to be addressed at 22 Glen Grove Avenue, Toronto, Canada.

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Albert E. S. Smythe.

OFFICIAL NOTES

Secretaries of lodges and others are requested to send in items of news of the lodges and other matters of interest to the members.

* * *

All lodge returns should be made as complete as possible in view of the end of the sectional year at June 30.

* * *

Mr. L. W. Rogers, in accepting the position of National President of the American Section, defers "a full statement of the policies" he hopes to develop until the May Messenger, but assures his constituency his field work "will not be abandoned but intensified."

* * *

A university student writes from the West: "We went to the meeting of the Theosophical Society this morning. I was very interested and impressed by what I heard: practically everything the speaker said applied to something that I had been puzzling over, or fitted in with something I have studied. This one lecture seems to have clarified my ideas wonderfully."

MR. WADIA IN BUFFALO

Mr. Wadia's address to the members of the Society in Buffalo on May 4 was a rallying call around the principles upon which the movement was founded, and he based his observations largely on the concluding chapter of "The Key to Theosophy." He used the phrase, "Back to Blavatsky."

It was important to realize the right-eousness of their cause, he said, and the strength at the back of it, but he feared that it did not occur to many members to ask from time to time if the movement was going on the right lines of thought and feeling and activity. Others had taken for granted in the past movements of a similar kind that all was going well before they broke up. Their members were confident of strength before they knew that disintegration was upon them. Before they could set themselves to check it they found it was too late. Movements of this kind were destroyed because of the weakness, the folly, the lack of knowledge of their adherents.

In the third volume of the Secret Doctrine H. P. B. speaks of an attempt to tell the world over again in the fourteenth century, and at the end of the last quarter of every century to bring to Europe and the Western world the knowledge of spiritual truths. Those attempts failed. Their continuity was not maintained.

In what direction then is the movement of the nineteenth century going? Is there danger of a similar result. Are we going to do what our predecessors did not do and establish the movement on its intended basis? Are we going to be like some of the great religious movements that have gained the whole world, but have not gained their own soul. Have we the living realities of these religions in their pristine purity and power. We have their temples and their shrines, but is their life spiritual in its nature and character?

Are there spiritual landmarks that may serve as gauges to measure the strength of the Theosophical movement? Mr. Wadia said he had studied Theosophy for twenty years, and found that H. P. B., who was

ONCE MORE---TO B. P. WADIA

Once more the message our Light Bringer spoke,
The great Heart Doctrine, sifter of men's souls;
Once more the power that drives, inspires, controls,
Once more the sword that strikes the master-stroke;
Once more the faith that moves the pilgrim folk
To seek within themselves the ancient scrolls
Of Life and Change, and all between the poles
Of Dark and Day since first the cosmos woke.
Once more the Old Lion of the Secret Lore
To rend the false and make the true appear;
Once more the Master's Word, serene and clear,
With judgment just to measure out the score,
To point the Way that all may reach the Door,
And, understanding Love, abandon fear.

4th May, 1920.

A. E. S. S.

the Light Bringer for the last century, had laid down cardinal principles that could be applied to every changing condition. In the midst of the great wave of spiritual regeneration taking place all over the reconstructed world, how had we been true to those principles, and given the power of those original impulses to the world? It seemed a pity to him that the works of that great Light Bringer were not studied analytically and carefully. It was strange that in the world at large they were beginning to be appreciated, but not in demand in the Society she founded.

He commended the study of "The Key to Theosophy," and would preface his remarks about it by saying that these writings of H. P. B. must be taken in a certain light. She makes certain claims. The light she was bringing was not of her own making, but the Light of the Masters of the Great White Lodge. The questions for his readers were: Was she the Light Bringer? Did she bring the Light?

"Which of you has taken the trouble to read her books?" Mr. Wadia pointedly asked. She changed the point of view, he said, of every sincere reader. Those

thinking in terms of their village she made think in terms of the globe. Those who thought in terms of the globe she made think in terms of cosmoses. They would find if they studied the movements of the 16th, 17th and 18th centuries that there was a continuity with the light of the 19th., though it was different in one respect, the previous ones being private, shrouded in mystery and clouds and with an occult atmosphere, while that of the last century was public. They should read the letters in the early days from the Masters. Knowledge was Power.

They must make up their minds, was H. P. B. the Messenger of the great Lodge or not, and if the light was still burning. She presents a set of teachings about the future of the Society of the utmost value. These principles could have been applied to the future of the T. S. ten, twenty years ago. What are those principles? When they had determined that, he would leave to them the application.

"I am of the opinion we are at the point of a very critical moment in the history of the movement on account of world events," said Mr. Wadia. In 1875 the Society was started. If it fails or

has failed, another impulse will be given in 1975. In fifty more years would come the birth of another movement. What would the function of that movement be if we let the present one fail?

"I don't mean there will be no Theosophical Society. There may be thousands and thousands of members, but will the members keep the force and life of the Master that has moulded and guided the Society? As a spiritual entity it will fail if the life is withdrawn and ceases to mould the shape and form of it. Therefore to judge the movement we require the measure that H. P. B. lays down," he asserted.

He quoted from "The Key to Theosophy," in the closing chapter, where H. P. B. speaks of "the great need which our successors in the guidance of the Society will have of unbiased and clear judgment. Every such attempt as the Theosophical Society has hitherto ended in a failure, because, sooner or later, it has degenerated into a sect, set up hard-and-fast dogmas of its own, and so lost by imperceptible degrees that vitality which living truth alone can impart. You must remember that all our members have been bred and born in some creed or religion; that all are more or less of their generation, both physically and mentally; and consequently that their judgment is but too likely to be warped and unconsciously biased by some or all of these influences. If, then, they cannot be freed from such inherent bias, or at least taught to recognize it instantly and so avoid being led away by it, the result can only be that the Society will drift off on to some sand-bank of thought or another, and there remain, a stranded carcass, to moulder and die."

In judging our own work this principle of unbiased judgment must be invoked. Mr. Wadia called attention to the importance of the several clauses in H. P. B.'s statement, in which she put before the members of the Society in plain language what was expected of them, and the results.

"Are these effects to be seen in the T. S. to-day?" he asked. Her prophecy he

also quoted. If these principles were observed the Society will live on into and through the 20th century. It has lived into it. Will it live through it?

"It will gradually leaven and permeate the great mass of thinking and intelligent people with its large-minded ideas of religion, duty and philanthropy. Slowly, but surely, it will burst asunder the iron fetters of creeds and dogmas, of social and caste prejudices; it will break down racial and national antipathies and barriers, and will open the way to the practical realization of the Brotherhood of all men. Through its teaching, through the philosophy which it has rendered accessible and intelligible to the modern mind, the West will learn to understand and appreciate the East at its true value. Further, the development of the psychic powers and faculties, the premonitory symptoms of which are already visible in America will proceed healthily and normally. Mankind will be saved from the terrible dangers, both mental and bodily, which are inevitable when that unfolding takes place, as it threatens to do, in a hotbed of selfishness and all evil passions. Man's mental and psychic growth will proceed in harmony with his moral improvement, while his material surroundings will reflect the peace and fraternal good-will which will reign in his mind, instead of the discord and strife which are everywhere apparent around us to-day."

Mr. Wadia asked them to look at their own condition inside and outside the Society, and at their psychic development. Had these things taken place? He read the further passages, describing the centennial efforts to spread the truth and predicting the result should the present one be successful.

"If we find that we are not doing so our duty is to bring those original impulses back to their proper place. We have a unique duty to perform and discharge in the 20th century, and we must be bold enough to fulfil it." It would be wise, he thought, for every Theosophist to take stock of the situation. This was true of every section, every lodge, every

official, every member of the Society. They lived according to the principles of H. P. B. or they did not. There should be individual effort to follow them out. Certain things they had done came up to the standard H. P. B. set. Others did not, and still others threaten to fall short. They must judge that, and he would like to see them take up the task. Had their lodge, had their section, had the whole international Society been true to these principles?

If it were, then, he quoted again, "the next impulse will find a numerous and **united** body of people ready to welcome the new torch-bearer of Truth." He read to the end of the chapter mentioned. He did not propose to say whether they had been true or not.

"My business is to put to you a question and let you find the answer. My task is to indicate to you this chapter. You must find the meaning."

These original impulses of which he spoke have to do with the Masters. Where did we find these impulses? In "The Secret Doctrine," in "Isis Unveiled," "The Voice of the Silence," "The Key to Theosophy," "The Modern Panarion," in "Five Years of Theosophy."

"Those works are not studied to-day," he declared. "The one question is to ask what H. P. B. has to say." Had they read what she said of the great war; of the adjustments between the two continents of Europe and Asia, or the wonderful passage in "Isis" about the true kind of spiritual leaders in many spheres, including warfare and politics? That was one of the serious tasks the T. S. had to take up.

Everyone talked of treading the path of Service, but there were paths of Service with which they had no concern. For example, many had engaged in Red Cross work, and it was noble and beautiful work, but what would have been the effect if all those workers had put their energy into some work making war impossible? These were questions Theosophists must ask. There was great talk about sacrificing in the Lodge or the Society. It was a wonderful idea sacrificing for a wider ideal. But what did we

sacrifice? The knowledge of the great truths of Theosophy? Do we possess it in such a manner as to be able to give it? We take it second hand—accept it wholesale. That clear and impartial judgments are not exercised was obvious. How were we to build faculty but by going to the source of inspiration. He was not saying that the works of Mrs. Besant, of Mr. Leadbeater, of Mr. Jinarajadasa, were not useful. They were, but members of the T. S. should not neglect the building up of faculty so as to enable them to give out H. P. B.'s teaching in better fashion. The difference between H. P. B.'s teaching and other writings was that they helped to build faculty.

They were apt to take an optimistic view, and think everything was going well. They should neither be optimistic nor pessimistic. The members of a Society whose motto was, "There is no religion higher than truth," should face facts. They should be realistic. Over emphasis was laid on either the weak or the strong side. They needed to know the truth. How far had they been true to the original impulses of the movement? When that question was answered they would find the work of their branch and their section go on smoothly and produce the results of which H. P. B. spoke.

* * *

Mr. Wadia's visit to Buffalo was an attraction to all who could manage to attend. An E. S. meeting was held at 3.45, a members' meeting at 5 o'clock, and a public lecture on "Life After Death" at 8.30. From Hamilton there were Miss Gates, Miss Robinson, Miss Carr and Mrs. Laidlaw. From Toronto came Mrs. Joyner, Mrs. Belcher, Mrs. Clemens, Miss Mullen, Miss Jessie Lang, Mr. F. E. Titus, Mr. J. E. Dobbs, Mr. Kenneth O'Brien, and the General Secretary. From St. Thomas Mr. and Mrs. Garside attended.

* * *

Sow kindly acts and thou shalt reap their fruition. Inaction in a deed of mercy becomes an action in a deadly sin.—Voice of the Silence.

To reach Nirvana one must reach Self-knowledge, and Self-knowledge is of loving deeds the child.—Voice of the Silence.

AMONG THE MAGAZINES

The O. E. Library Critic, which is published bi-weekly for 25 cents a year at 1207 Q Street, N.W., Washington, D.C., is devoted to prison reform and educational work among prisoners, but carries much Theosophical matter, and is a free critic of the Society's policies, administration and leaders. People who do not like just criticism should not render themselves liable to it. Other kinds of criticism do not bother the wise. Mr. H. N. Stokes, the editor, is one of the Theosophists who depend on first principles and who stick to the Movement in all its forms. He puts his attitude admirably in the issue for March 20, 1918: "Even if one admits, as I do, that to be a Theosophist does not require allegiance to any organization, and while I believe that one can acquire as much, probably more, benefit in certain ways from other organizations, such as the United Lodge of Theosophists, which stands for the highest principles and has not taken up untheosophical fads, still the fact remains that the Theosophical Society, commonly known as such, is at the present day the one efficient machine for spreading its truths. Its rivals in the field are nowhere to be compared with it. Therefore, I still maintain that loyalty demands that even its dissenting members stand by their flag and fight for the purity of its teachings: that they try to save the ship instead of deserting it."

* * *

"Personally, I would rather, I think," says Mrs. Besant in an article in the April Herald of the Star, "have the regularized polygamy of the East than the unlicensed polygamy of the West. In the one case the children and the wife are all legitimate, and the children have a claim on the father as well as the mother, because the wife is always treated with respect; even where there are three or four wives they are treated respectfully, because the husband cannot leave them to poverty and misery, and is bound to support them in the condition to which they belong; whereas in the West, in unrecognized polygamy, the woman is cast off, her child

is illegitimate, and she sinks lower and lower until she has to face the worst degradation of the streets. There is no dishonor inflicted on the man."

* * *

The Vahan, organ of the T. S. in England and Wales, has been much exercised of late over the difficulties of cost and space, and of providing "the sort of sectional organ we want, namely, one which would interest and help the members and yet not interfere with the circulation of The Theosophist." Mrs. Ensor has drawn up some suggestions as to contents. These are: 1. An Outlook, consisting of three sections contributed by the three General Secretaries (England, Scotland, Ireland). 2. Notes from other countries, in order that we may be kept in touch with work in countries other than our own, and especially notes of our Leaders. 3. Notes from the Publicity Department on propaganda work in the three countries. 4. Reviews of books. 5. Questions and answers. 6. Lists of Lodges with their activities and other necessary official information. 7. One article. 8. Advertisements—provided a strict censorship is exercised as to their suitability." Mrs. Ensor also proposes that articles on scientific development, on philosophy and other special current topics be contributed by Theosophical writers. In order to do this she thinks an extra charge of \$1.25 a year per member should be made. The issue for April is of 16 pages, 9½ of which are occupied by advertisements and the cover, and about four more with lecture lists of the lodges. This leaves only five columns for reading matter.

* * *

Alas, alas, that all men should possess Alaya, be one with the Great Soul, and that, possessing it, Alaya should so little avail them.—Voice of the Silence.

* * *

Having learnt thine own Ajnyana (non-wisdom), flee from the Hall of Learning. This hall is dangerous in its perfidious beauty, is needed but for thy probation. Beware, Lanoo, lest dazzled by illusive radiance, thy Soul should linger and be caught in its deceptive light.—Voice of the Silence.

BIRTH OF PRIESTCRAFT

"The struggle of Bel and then of Mero-dach, the semi-god, with Tiamat, the sea and its dragon . . . is a page torn out of the History of the Secret and Sacred Sciences. . . . It relates . . . to the . . . systematic persecution of the Prophets of the Right Path by those of the Left. The latter, having inaugurated the birth and evolution of the sacerdotal castes, have finally led the world into all these exoteric religions, invented to satisfy the depraved tastes of the "hoi polloi" and the ignorant for ritualistic pomp and the materialization of the ever immaterial and Unknowable Principle."—S. D. II. 503 (529).

The Bible from Genesis to Revelation is but a series of historical records of the great struggle between white and black magic, between the Adepts of the Right Path, the Prophets, and those of the Left, the Levites, the clergy of the brutal masses. Even the students of occultism, though some of them have more archaic MSS. and direct teaching to rely upon, find it difficult to draw a line of demarcation between the Sodales of the Right Path and those of the Left.—S. D. II. 211 (221-1).

* * *

THE FEEBLE-MINDED

An anthology of more than usual interest to students of psychology has been compiled by Dr. Helen MacMurchy, so well-known as an authority on the mentally defective, and who has recently been appointed to an important Government position at Ottawa. "The Almsots," as it is called, is "a study of the feeble-minded." (Toronto: Thomas Allen, \$1.65). It consists of selections from Shakespeare, Bunyan, Scott, Dickens, Bulwer Lytton, Charles Reade, Victor Hugo, George MacDonald, George Eliot, Joseph Conrad, Robert Louis Stevenson, Nathaniel Hawthorne, and some contemporary writers describing the "feckless," as they are called in Scotland, "naturals," "innocents," those in whom neither the kamic fires nor the manasic light have penetrat-

ed the thought vehicles. They are but children still. Dr. MacMurchy says "simple pleasures and occupations are all the feeble-minded need. The occupations of children make them perfectly happy. . . . The marvelous improvement that care, kindness and training bring about in the feeble-minded is almost incredible to those who have not learned it first-hand."

The volume is an interesting study for those who may have wondered about the "sin of the mindless" spoken of in The Secret Doctrine, a condition which led to such notable consequences in human evolution. Feeble-mindedness is atavism of a striking character from this point of view.

* * *

A MOTHER'S GUILD

"I am a mother, therefore, I must be loving, patient and gentle, so that I may make my home happy and train my children wisely."

This daily affirmation is the cornerstone about which has been built the edifice of a quite unique organization, without fees and without meetings, "The Mothers' Thought Guild," started by a lady in New Zealand some five years ago, who held high ideals of motherhood, and now has many thousands of members all over the world.

In Toronto, where it was first started in Canada, there are 60 members, and it is hoped that any mothers who realize that the capacity to give their children spiritual guidance does not come to them without thought and study, will write for further information to the secretary, Mrs. Mary E. Budd, 199 Balsam Ave., Toronto, and join what should be one of the greatest thought-powers in our land.

* * *

Search for the Paths. But O Lanoo, be of clean heart before thou startest on thy journey. Before thou takest thy first step, learn to discern the real from the false, the ever-fleeting from the ever-lasting. Learn above all to separate Head-learning from Soul-wisdom, the "Eye" from the "Heart" doctrine.—Voice of the Silence.

AN IMPERIAL SACRIFICE

Lord Fisher sets what will probably be called an example of faddist philosophy, in a striking letter to *The Times*. It may be a counsel of perfection, but all the more reason why it should be followed. Some one must make a beginning, and the biggest and strongest and wisest would have the best right. Lord Fisher says:

"This last portentous war probably altering the whole face of the earth (and certainly establishing a new Community of Nations on a basis only conceivable by the Apostolic Socialists), was waged against a military tyranny that would have stamped out Freedom and established War as the only god to worship!

"All nations spent their best blood, and only by God's Providence (and not by their own arm) did they win!

"When each country demands of another repayment in cash for what was spent in this common cause, it has all the aspect of the price of blood, and as if we were setting a valuation on those millions of young souls who sacrificed their lives for Freedom, not for Cash!

"Can't all these international debts be wiped out?

"England will lose most! Let her lead! And like that great similitude (written for our example) say to all ('moved with compassion'): 'I forgive thee all thy debt!'"

* * *

AMONG THE LODGES

Mr. W. G. Hooper addressed the members of the Toronto Lodge on April 7 on the occasion of his visit to the city as a delegate of the Brotherhood Federation. He stated that he was still a member of the Wesleyan Church. He had challenged them to show that he had done anything in violation of the Plan. He was a seeker for truth, and now he had found it, and they could not show that he was not the best Methodist in England. Mr. Hooper is the author of the remarkable volume on "Æther and Gravitation," published in 1903. When Miss Edith Ward read it she invited him to come to the Theosophical

Publishing Co., and when he arrived congratulated him on being a student of *The Secret Doctrine*. He had never heard of the book, but had independently worked out theories identical with the positions taken in H. P. B.'s book. If ether was matter it must have weight. Young agreed to this in 1802. Science refused to accept this view, but he had worked on this line. Life came from the ether cells, he said. The light atoms were the blood corpuscles of the solar system. Mr. Hooper has published a second volume, "The Universe of Ether and Spirit," and his contribution to the subject has been recognized by the Royal Astronomical Society of England, which elected him one of its Fellows. His address in Toronto was much appreciated.

* * *

The Secretary's annual report of Ottawa Lodge for year 1919-20, was presented at the annual meeting on April 29, and will interest other Lodges as to methods of work in the Capital City. The report is in part as follows:

The activities of Ottawa Lodge during the year 1919-20, reviewed in this report, commenced on June 5, 1919. At that time the regular weekly Lodge meeting was being held every Thursday evening in the auditorium of the Conservatory of Music, Bay St., and in addition, a public meeting was held every Sunday evening in the same hall. At the end of June activities were suspended for the summer months and when Lodge work was resumed in September in the recital hall of the Conservatory of Music, weekly public meetings were abandoned. Early in December, yielding to financial pressure, it was decided to accept the hospitality of Mr. and Mrs. Davy, and since that time Lodge meetings have been held at their home, 124 Wellington Street.

At the beginning of the fall season the study of the Theosophical Manuals was again taken up, but later in the season several manuals having been used, attention was turned to the "Ancient Wisdom," by Annie Besant, and this text is still in use.

From the standpoint of publicity—the carrying of Theosophy to the outside world—the year's work has been particularly gratifying. Propaganda and publicity fall entirely within the purview of the Publicity Director's Department and will, of course, be covered in that officer's report, but I should like to make brief mention of our lecture work, in connection with our membership records. In the past year Ottawa has been visited by Mr. Rogers and Dr. Barnard, of the American Section; Mr. Smythe and Mr. Mitchell, of Toronto Lodge, and Mr. Bardorf, of Montreal Lodge. It is interesting and encouraging to note the results of these activities. At the beginning of the year the records indicated 44 active members. Three of these have since been transferred to the inactive list, one has been demitted to Toronto Lodge and one became a member-at-large. Against this, 11 new members were admitted during the year, making our total active membership at the present time 50—a net gain during the year of 7 members. Most of our new members received their early instruction in Theosophy at the hands of our Publicity Director, Mrs. Davy, who conducted the beginners' class formed by Mr. Rogers in November, 1919.

Problems of finance and the question of a permanent home for the Lodge have from time to time received attention. In regard to the former, at a recent meeting it was decided to introduce the "mite-box" plan to enable members to make voluntary contributions to the general funds of the Lodge whenever possible. Up to this date it has not been possible to secure and furnish suitable permanent quarters.

The members are familiar with the steps leading up to the formation of the new Canadian Section, for which a charter was granted by the President in December last. The Theosophical Society in Canada—as the new Section is styled—came into official being on January 1, 1920, and although it has been in existence only a few months, it is not too early to say that its future is assured and the outlook most encouraging.

It seems fitting that some mention should be made in this report of the de-

lightful custom that we have adopted of holding an annual picnic, and also of the various informal social gatherings that have been held during the past winter. These latter perhaps may not be technically considered within the limits of a report such as this, but they have, nevertheless, certainly tended to increase that spirit of unreserved comradeship and brotherhood so necessary to the success of a movement such as ours.

From this brief retrospect we may take every encouragement. Ottawa Lodge has been functioning as a unit on the physical plane for only a little over two years, but during this time we have clearly demonstrated our will to live, to grow, and to serve in the Master's School.

* * *

Winnipeg reports a busy time with Mr. Munson's lectures, though local conditions rendered the date of his visit unfavorable. Mr. Munson's lectures began on Good Friday and went over the Easter week-end. The musical festival followed on Monday, and cold, blustery weather prevailed. New members are coming in steadily.

* * *

Mr. Wadia, when in Buffalo, was accompanied by Mr. Hugh R. Gillespie and Mr. A. F. Knudsen. Both these gentlemen are expected to lecture for the Canadian Lodges, but Mr. Knudsen was unable to say when he would be free. Mr. Gillespie expects to be in Canada in June, beginning at Montreal on the 22nd and going westwards. If it is found to be unsuitable for public lectures at this season, he would speak to the Lodges with equal pleasure. Among his subjects are: "The Scientific Basis of Reincarnation," "The Real Meaning of Karma," "The Triangle of Experience," "The Birth of the Soul," "Creative Thought, or the Power of Efficient Prayer," "Our Own Adyar," "Glimpses of Indian Cities," two stereoptican lectures with photographs taken by Mr. Gillespie; "Ecclesiasticism v. Democracy," "Breakers Ahead for the Good Ship T. S.," "The Elements of Theosophy." This is a most attractive list of subjects. Mr. Gillespie may be addressed at the Theosophical Association, 135 Broadway, New York City, till the end of May.

THE CANADIAN LODGES

Banff Lodge.

President, vacant; Secretary, George Harrison Paris, Banff, Alta.

Calgary Lodge.

President, Miss Annie L. Stephenson; Secretary, E. H. Lloyd Knechtel, 510 Rosedale Crescent, Calgary, Alberta.

Creelman Lodge.

President, S. M. Stone; Secretary, Frederick T. Schmidt, Box 85, Fillmore, Sask.

Edmonton Lodge.

President, R. D. Taylor; Secretary, Allan Wilson, 338 Tegler Block, Edmonton, Alta.

Hamilton Lodge.

President, W. F. Gothard; Secretary, Miss Nellie Gates, 329 King Street East, Hamilton, Ont. Lodge room, Royal Templars' Building, Walnut and Main Streets.

London Lodge.

President, Edward H. McKone; Secretary, Mrs. Helen M. Shaw, 287 King Street, London, Ont. Meetings held at 212 Dundas Street.

Medicine Hat Lodge.

President, John W. Pickard; Secretary, Gordon Victor Cook, 558 Parkview Drive, Medicine Hat, Alberta.

Montreal Lodge.

President, J. F. McLean; Secretary, Miss Helena Burke, P.O. Box 351, Station B, Montreal.

Nanaimo Lodge.

President, Dr. W. E. Wilkes; Secretary, Mrs. Norah Reynolds, 725 Cosmos Road, Nanaimo, B.C.

Ottawa Lodge.

President, Mrs. Myra F. Cox; Secretary, David H. Chambers, Apartment 2, 4 Howick Place, Ottawa, Ont.

Regina Lodge.

President, John Hawkes; Secretary, George Black, 1008 Scott Street, Regina, Sask.

St. Thomas Lodge.

President, George L. Haight; Secretary, Mrs. Hazel B. Garside, 66 Hincks St., St. Thomas, Ont.

Summerland Lodge.

President, Mrs. Kate Bentley; Secretary, J. W. S. Logie, West Summerland, B.C. Lodge rooms are in the Ritchie Block, West Summerland, and Library in Drug Store below.

Toronto Lodge.

President, Albert E. S. Smythe; Secretary, Harry R. Tallman, 71 Ellerbeck Avenue, Toronto, Ont. Lodge rooms, No. 501-2, 22 College Street.

Vancouver Lodge.

President, James Taylor; Secretary, Miss Catherine M. Menzies, 1242 Nelson Street, Vancouver, B.C. The lodge rooms are at 221-5 Duncan Building.

Julian Lodge, Vancouver.

President, A. M. Stephen; Secretary, G. E. James, 310 Empire Building, Vancouver, B.C.

Orpheus Lodge, Vancouver.

President, W. C. Clark; Secretary, A. L. Crampton Chalk, 2002 Whyte Avenue, Vancouver, B.C.

Victoria Lodge.

President, W. B. Pease; Secretary, Miss Ruth Fox, 1048 Collinson Street, Victoria, B.C.

Winnipeg Lodge.

President, Mrs. George Syme; Secretary, Laurance H. D. Roberts, 404 Rosedale Avenue, Winnipeg, Man.

Blavatsky Lodge, Winnipeg.

President, W. A. Deacon, 650 McDermot Ave., Winnipeg.

* * *

False learning is rejected by the Wise, and scattered to the winds by the Good Law. Its wheel revolves for all, the humble and the proud. The "Doctrine of the Eye" is for the crowd; the "Doctrine of the Heart" for the elect. The first repeat in pride: "Behold, I know"; the last, they who in humbleness have garnered, low confess: "Thus have I heard."—Voice of the Silence.

THE CANADIAN THEOSOPHIST

The Theosophical Society is not responsible for any statement in this Magazine, unless made in an official document.

VOL. I. No. 4.

TORONTO, JUNE 15, 1920.

Price 10 Cents

"THY SHADOWS LIVE AND VANISH"

"Have perseverance as one who doth for evermore endure. Thy shadows live and vanish; that which in thee shall live for ever, that which in thee knows, for it is knowledge, is not of fleeting life: it is the Man that was, that is, and will be, for whom the hour shall never strike."

The whole problem of personality is wrapped in these words, and until they are understood we shall never be free of the sin of idolatry. The great protest of the Old Testament is against idolatry, the materialization of the divine ideals. The Israelites were never satisfied until they had an earthly king, clinging to the materialization and forgetting the divine power. They worshipped personality, rather than the Self impersonal and individual. They trusted their senses rather than their spiritual consciousness.

When the King was born again in a manger and stripped of the glories of earthly sovereignty, the nation had fallen so low, beneath its former idolatry, that it could no longer reverence even the person of the King, but desired to fall down before the trappings of rank and dignity and sovereign estate. So they crucified the King of the Jews. They no longer revered a Soul, no longer a man, only an idol of power.

So it is always with those who follow personalities. These are evanescent as a cloud. They may be beautiful as a rainbow, but they are no more substantial. They come and go as the weather changes, and man who sets his heart on them is filled with weariness and sorrow. In the

Theosophical Society there has been the same longing for idols that characterized similar bodies in the past, the same blind adhesion or repulsion, as the case might be, and often the one changing to the other, as moods altered.

Is it not significant that the Masters, those who have attained to supernormal stages of development, conceal themselves from the hero-worshippers and the frenzy of fanatical adorers, and prefer the skepticism of those who rely on their senses instead of on their reason? It is not good for men to worship their fellows, and it is not good for men so to be worshipped.

The Masters, when they came to the world, came in lowliness and humility, and are known only to their own kind. To meet them and to know them we must be of their fashion. We must seek the Self and find our refuge in It. There is that within us that will lead us to the company of the Great Ones, but if we fail to find it, we shall fail to find them.

Here is the advice of one teacher to his pupil: "Now, let me elevate a signal. Do not think much of me, please. Do not place me on any pinnacle. Think kindly of me, but, oh, my friend, direct your thoughts to the Eternal Truth. I am, like you, struggling on the road. Perhaps a veil might in an instant fall down from your spirit, and you would be long ahead of us all. The reason that you have had help is that in other lives you gave it to others."

"To live to benefit mankind is the first step."

THEOSOPHY

Theosophy is at once a Philosophy, a Science, and an Art.

As Philosophy, it gives the general principles that govern the processes of the "Great Becoming" which we see as the Universe around us and ourselves. It shows the relation that exists between us and the Universe, and between us and the Heart and Cause of the Universe—the Being underlying the Becoming. This relation, as Carlyle declared, is the essence of real Religion.

As Science, Theosophy deals with the details of the Universal Laws, with Consciousness in its various states, with the action of the multifarious Energies, Powers and Forces which arise in the Great Becoming, and with the evolution of the infinity of Forms which embody Infinite Being.

As Art, it is applied to Wisdom. It is a man's practical endeavour to express in his life, in both its religious and ethical aspects, the Wisdom and Will of that Being which is the Heart and Cause of himself, as it is the Heart and Cause of the Universe.

There have been Theosophists—those who have practised the Art of Theosophy—in all ages. In the hoary past they founded a Brotherhood which exists to-day, its members being of various nationalities, and living and working wherever needed. From time to time this Brotherhood has sent publicly into the world one of its members as a Teacher, to reawaken in the minds of men the spiritual, moral and ethical truths which have become obscured or have been forgotten.

Gautama, the Buddha, was such a Teacher. Jesus, the Christ, was another. He is declared in the Bible to have been a member of the "Order of Melchizedek" (an old name of the Brotherhood), and to have asserted that the Doctrine He taught was in no sense His own. To keep the Lamp of Truth burning clear and bright through every age, whatever its vicissitudes, is one of the duties of the Brotherhood, and, while at all times acting as Guardians, Inspirers and Helpers of

Humanity at large, and of individual Aspirants in particular, the Brotherhood makes the special public effort referred to whenever the Law which governs these matters permits. Towards the latter part of last century such an effort was made, and the result is the great interest that has been aroused in Theosophy and all that it implies.

The trend of Theosophy will best be understood from an examination of a few of its main principles.

The philosophy, as a background for its generalizations, postulates an Omniscient Eternal, Boundless and Immutable Essence, inconceivable, indescribable, devoid of attributes, without any relation to manifested Being. In this Absolute Reality the Universe arises and lives and moves and has its being.

The present Universe is one of an infinite series of Universes, each of which is better than its predecessor, and is bettered by the Universe that succeeds it. The Soul of the Universe—Theos—is Eternal; its manifestation or "embodiment"—Nature—is ever changing, or, as named above, Ever-Becoming.

Every being in the Universe is a manifestation of the Soul of the Universe. Each individual Soul is, in essence, therefore, identical with the Universal Soul, Theos. Each is, in manifestation, an integral part of Nature.

Law reigns supreme in every realm of Nature. An universal whole forms a stupendous Order. There are two aspects of Law, Cyclic Law and Karmic Law. The first is the law of periodicity, obvious in day and night, life and death, sleeping and waking. To it, every kind of action is subject without exception. The second, Karmic Law, is simply Causality universally applied. Never questioned on the physical plane, it is equally operative on the mental and moral planes. To illustrate: What a man thinks, that he is. What a man deserves, that he gets. How he gets it is regulated by Karmic Law; when he gets it is regulated by Cyclic Law.

In the Universal Soul are infinite possibilities of perfection. For each great Manifestation certain of these possibilities are set apart for realization, thus forming a divine Ideal, a universal Plan, which guides and determines all evolution. There is, therefore, a basic scheme for each successive Universe.

For the purposes of the Plan and in accordance with Cyclic and Karmic Law every Being pursues an obligatory Pilgrimage, self-imposed, through all Nature's Kingdoms, from the most subjective and spiritual, through the most objective and material, onwards to the spiritual state from which its pilgrimage began.

The first half of the Cycle—from the Divine to the Human—is a Cycle of Metempsychoses, and is accomplished through the force of the original impulse. In the human stage Individuality is acquired, and the last half of the Cycle is a Cycle of Reincarnations, and is accomplished through self-induced and self-devised efforts. Every being in the Universe was, is, or will be Man, if not in the present, then in the past or a future evolutionary period.

The whole Universe is living and conscious. The word "inorganic" has no significance. There is no "blind force," no "dead matter." The Universe, from our point of view, is a Totality of being. Every being is a microcosm of Energies, pervaded by Consciousness and limited by Form. Their collective Consciousness is the Universal Mind in which rests the Ideal Universe. That collective Mind is what the Masons call "The Great Architect of the Universe." The hosts of beings (in each of whom is a part of the Universal Mind) are the constructive labourers. Prior to their reaching the human stage, the work of these beings is directed by higher Intelligences, called by Christians Archangels, and in Theosophy Dhyan-Chohans. The present privilege and duty of Man is to be a self-conscious and self-controlled co-worker with Nature and her Creative Intelligences. His destiny is to become himself a Dhyan-Chohan or Archangel.

From this selection of the principles of Theosophy, Man's relation to the Universe

and to its Heart and Cause will be evident. His being is indissolubly one with Infinite Being. His Higher Self is identical with the Higher Self of all Beings. The whole Universe is a Brotherhood—a Universal Brotherhood of beings without any distinction whatever. That Brotherhood is not derived from the fatherhood of God, but is based on the essential identity of each being with God.

The Science of Theosophy will show to its students the Laws which reveal the presence and the operation in Nature of the Divine Ideal. It will supplement the desire to do good, which is present in all of us, with the **knowledge of what is good to do**, in which most of us are most lamentably deficient.

The Art of Theosophy lies in two directions, an interior and an external, in Meditation and Action, of which real life consists. In Meditation man learns the Divine Will: having learned it, he must express the Will in Action. Each man has his own share in the Divine Work which no others can do. This is the basis of Duty, which is always individual, unconventional, and independent.

THE MOST ANCIENT PEOPLES

It is to this period [seventh sub-race of the Third] that we have to look for the first appearance of the Ancestors of those who are termed by us the most ancient peoples of the world—now called respectively the Aryan Hindus, the Egyptians, and the oldest Persians on the one hand, and the Chaldees and Phoenicians on the other. These were governed by the **Divine Dynasties**, i.e., kings and rulers who had of mortal man only his physical appearance as it was then, but who were Beings from spheres higher and more celestial than our own sphere will be long Manvantaras hence.—S. D. II., p. 328 (343).

* * *

Canst thou destroy divine Compassion? Compassion is no attribute, it is the Law of Laws—eternal Harmony, Alaya's Self; a shoreless universal essence, the light of everlasting right, and fitness of all things, the law of Love eternal.—Voice of the Silence.

TO MY CANADIAN BROTHERS

During my stay in America, to which I came for the purpose of attending the International Labor Conference under the auspices of the League of Nations, several times I received invitations to visit your wonderful country and your new Section. I very much regret I did not find it possible to meet you personally, to visit your many Lodges and to render some service to the great cause dear to us all. I had the good fortune and great pleasure of meeting your General Secretary, Mr. Smythe, in Buffalo, and availing of his kind invitation, I wish to send a short message of greetings to you through the channel of the Canadian Theosophist.

As one who has worked for the cause of Theosophy for twenty years, nothing gives me a greater thrill of pleasure than the news of the formation of a new autonomous Section of the International Theosophical Society. It means new workers for the spread of the great message which H. P. B. gave us in the last quarter of the last century. She was the light-bringer to a materialistic and a superstitious world, and it became the duty of those who worked with her in the spreading of the great message of Theosophy to break down, as much as possible, the binding creeds which divide men from men, nation from nation, race from race. On the soil of what appeared to be destruction, ultimately was reared a structure of an organization which has steadily grown in proportions, to which many have brought their service and their homage. In the rearing of that structure the great messenger of the White Lodge, H. P. B., was assisted by one whose name will ever go down in the history of the Theosophical movement as that of a person to whom not only respect, but reverence, is due—Colonel Henry Steele Olcott, the President-Founder of the Theosophical Society. In the structure which he constructed, with the help of many, thousands upon thousands have come to learn the mighty wisdom of H. P. B., and to you, the members of a new Section, what other message can I give save this: Render unto the

Theosophical Society that which you have received from it, and that can be done only by your high endeavor to bring within its fold new seekers after the wisdom. The basis of our unity in the Theosophical Society is not only one of organization, but primarily is of our common goal, purpose and teaching. The goal and the purpose being dependent on our teachings, naturally, as students of Theosophy we emphasize the fact that the teachings of Theosophy should be spread far and wide, enabling others to realize Theosophy as we are trying to realize it ourselves. Those teachings have been rightly spoken of by a Great One as a result of their breaking the silence of centuries, and the trouble They have taken and the sacrifice They have shown ought to inspire us to do our work as their representative H. P. B. showed us to do. In a memorable passage in a message which was sent to the American Convention in 1891, she says:

“... Every wish and thought I can utter are summed up in this one sentence, the never-dormant wish of my heart, ‘Be Theosophists, work for Theosophy! Theosophy first, and Theosophy last; for its practical realization alone can save the Western world from that selfish and unbrotherly feeling that now divides race from race, one nation from another, and from that hatred of class and social considerations that are the curse and disgrace of so-called Christian peoples. Theosophy alone can save it from sinking entirely into that mere luxurious materialism in which it will decay and putrefy as civilizations have done. **In your hands, Brothers, is placed in trust the welfare of the coming century; and great as is the trust, so great is also the responsibility.**”

In this message to the American Section comes also the message to Canada, and in sending you this word of short greeting I can do no better than draw your pertinent attention to her words.

If ever I return to America I shall try to visit your Canadian Section, and avail myself of the opportunity of Theosophical service in your country, but as I have laid

my services at the feet of our revered President, Mrs. Annie Besant, it will be for her to decide, and in closing I earnestly appeal to you to give your intelligent

and hearty co-operation to her who is bearing the burden of the work of our International Society,

Your faithful servant,

B. P. WADIA.

"LIFE AFTER DEATH"

The lecture given by Mr. B. P. Wadia in the ball-room, Statler Hotel, Buffalo, on the evening of May 4th, 1920, on the subject, "Life after Death," was heard by a large and apparently very interested audience.

In approaching his subject, Mr. Wadia said the first question to consider was, "What are the avenues open to us for the investigation and study of life after death?" First of all, there was the study and research opportunities offered to us by the spiritualists, and the value of this research lay not in the phenomena, but in the methods whereby such phenomena became evident. Secondly, there were the Societies for Psychical Research. The facts collected by these Societies were obtained and worked out in a scientific manner, by the thoughts, deductions and experiments of great scientific men, whose opinions could not be idly set aside. Thirdly, there was the collection, from time immemorial, of the experiences of all mystics of all ages and climes, of religious seers and dreamers of dreams—and we must remember that the value of such histories lies not in the fact that such men may have been called "saints," but rather in the manifestations and qualities of the life which could be called saintly.

Fourthly, there was the direct investigation of the realms beyond, by trained occultists, whose work was not carried on by the help of scientific speculation, but on the basis of scientific facts. Mr. Wadia enlarged on the difference between the mystic and the occultist—the mystic simply follows his unconscious urge, but the occultist uses his conscious knowledge, and according to set plan evolves faculties, which enable him to contact the manifestations of the human will. Mr. Wadia briefly referred to the great Yogis.

Having discovered the means of investigation, the next thing of importance to consider was the right understanding of the word Man. We have sometimes been told that Man is but a bundle of flesh, blood, nerve tissue, etc. Easterners have a beautiful thought which portrays Man as "one who can never die, whom fire cannot burn, nor water drown." Mr. Wadia smiled as he said, "We Easterners think many of your Western modes of expression very crude; for instance, you say, 'I have a headache,' or 'I am sick,' but we say 'My head feels pain,' or 'my body is sick,' and so on. Then you say 'Man has a soul,' but we say 'Man is a soul, possessing body,' which is surely the higher conception."

He then went on to speak of double evolution—that there was evolution and purifying of the body, just as there was the evolution of the soul. Westerners are taught that Man has but one body, and lives in but one world, but the Easterner knows that Man lives in three Worlds, in three bodies, composed of matter interpenetrating. First, the world of Mind, in which he functions in his mental body; secondly, the world of Emotion, which he contacts in his psychic body, and lastly, the world of Action, which he knows through his physical body.

What happens then when a man dies? He simply throws aside one of his bodies, namely, the physical, the one of flesh and blood. He does not change suddenly; a man is no different because he takes off his overcoat when he comes in from the street, so when he casts off his physical body and passes on, he does not suddenly become a "saint." The only difference is, that instead of being able to live in three worlds, he can now only live in the two that are left to him—the World of Emo-

tion and the World of Mind. We are, therefore, not transported suddenly to any Heaven or Hell, and the only Hell to be feared when passing on was that of boredom. Mr. Wadia then graphically sketched the position of a man, wholly wrapped up in his business life and the physical desires of his body, being deprived of that physical body—or dying, as we say. How would he fare? Having only energized in the one world—the world of Action, the world of Emotion and the world of Mind would have little or nothing to give him, and he would necessarily be stranded in a hell of boredom.

With a little smile Mr. Wadia said, "Hobbies are valuable things." Hobbies, all intellectual pursuits, all the avenues that we open in the World of Mind; all the development of the highest emotions, all the loving, the giving, the helping, with which we enrich the world of Emotions; these are what will give us wonderful opportunities for progress and lives of great interest when we pass on, and are only able to contact the two worlds, that of the Emotions and that of the Mind. Then, in time, another "death" occurs, when the emotional body disintegrates. The period of time passed before this disintegration takes place varies from 60 to 200 years, according to capacities for emotion previously developed by the soul. Not being able now to live either in the physical or emotional worlds, we have only the one world left to us—the World of the Mind.

The Heaven-World is the World of the Mind, where thought processes of a very intensive nature and character take place. Here such a soul as Plato and other great ones are able to function at ease, and carry out and enlarge all their projects, and increase their services to humanity. Those souls, however, who have not developed sufficiently to respond to this high Mental World, fall asleep, and have wonderful and beautiful dreams. Such dreams are realities, and there the mother is reunited to the babe she has lost; loved ones are found and greeted again, and all the dreams we dreamed on earth, and the things we longed and prayed for, are real-

ized. The length of time that may be spent in this Heaven World of the Mind is from 500 to 1,600 years, getting longer as the powers of mind become more and more intense. The dreams of the Heaven World are not the vague dreams of ordinary sleep, but are like unto the vivid dreams of a great seer or visionary. With the disintegration of the Mind Body, all the experiences accumulated through life in the three Worlds are gathered up into each soul's innermost consciousness, and with that increased knowledge and gathered experience, each soul once more, through the gates of birth and reincarnation, takes up again the cross of the flesh, and follows on its great evolutionary journey, in the wake of the Christ, or the Buddha, or the Krishna, whoever its particular Master may be.

Mr. Wadia was here reminded of a story. A bishop and two priests were sitting playing cards. The bishop said to one of them: "What would you do if Death suddenly came and said he would claim your life in five minutes?" "Oh!" said the priest, "I would run as fast as ever I could to the altar and there I would kneel down and pray." Then the bishop asked the second priest the same question, and he answered, "I would just kneel down and pray where I am." Then both the priests turned to the bishop and cried, "But what would you do?" "Oh!" said the bishop, "I would just go on playing." If it was worth while spending any of his time playing cards, then he could not do better than spend the last five minutes of his life in trying to finish the game.

Mr. Wadia touched on the subject of freedom of thought. It was really a wicked thing to try and impose one's own opinion on another, or to accept as truths what we did not really feel or know to be so. It was incumbent on us all, however, to seek earnestly along all the ways of investigation open to us, that we might find true knowledge for ourselves. He spoke of the wearing of mourning for the dead, and said it was really very wrong indeed to do so, for it only hinders the work of the beloved ones, and to try and get messages from the "dead" was very

wrong also, as to bring them into contact again with the physical world was to cloud their vision and retard their progress. They had far greater interests to pursue than we had, and very much more to engage their attention. To the Easterner, birth is coming from death to death, while death is a passing from life to increased life. "Those whom we mourn as dead," concluded Mr. Wadia, "are very much more alive than we are—it is we who are dead."

Mr. Wadia has an arresting and wonderfully magnetic presence, and his fine voice, perfect speech and clarity of expression, together with the absolutely unruffled, calm deliberateness of his address strike the listener with forceful significance. One cannot help wondering why evangelists and others—who claim such a monopoly of the Truth—should need the aid of such wild exhortations, such thumping of Bibles, such contortions of face and body, in order to clinch their arguments and drive home their points. When we stand on sure ground we are not disquieted; it is only the quagmire of doubt and ignorance that causes floundering and excitement.

For those who had never given the matter serious attention, or who were unacquainted with Theosophical teachings, Mr. Wadia must surely have blazed a trail for awakening thought to pursue; while those of us already seeking, or with our feet on the Path, felt that we had been refreshed beside "still waters," and came away saying in our hearts, "My cup runneth over."

J. W. LANG.

* * *

All is impermanent in man except the pure, bright essence of Alaya. Man is its crystal ray; a beam of light immaculate within; a form of clay material upon the lower surface. That beam is thy life-guide and thy true Self, the Watcher and the Silent Thinker, the victim of thy lower Self. Thy Soul cannot be hurt but through the erring body; control and master both, and thou art safe when crossing to the nearing "Gate of Balance."—Voice of the Silence.

ION OF CONSOLATION

A True Story.

Dorothy seemed to be a perfectly normal child of eleven years, not particularly imaginative, nor given to reading fairy tales. Indeed, her chief pleasure is in her stamp collection.

She has a great love for pets, and a few months ago picked up an unfledged robin, which had fallen out of its nest, and cared for it until it was feathered. It seemed to have little idea of flying, having never been taught, and used to hop after her wherever she went around the house, until one day a cat killed it. This was a cause of intense grief for the poor child, which lasted until she undertook to mother a little pig, the youngest of its litter, and weakened by some accident of birth. She kept this creature for some time, but one day fed it too much pure milk, and it died.

The poor child grieved herself sick over this second loss, and I was growing alarmed over her, when one morning, going to waken her, she jumped up in bed radiantly happy and told me the following beautiful experience.

"Oh, mother, I have seen Bandoula (the robin) and piggy. We were in a lovely garden, just full of flowers, and were playing together. On the other side of the walk was a baby that I did not know. Then the gate at the end of the garden slowly opened, and Christ came in, followed by Birth, Death and Happiness. Death and Happiness went up to Piggy and Bandoula and touched them, and they went out with Death. Birth and Happiness then went to the baby and touched it while Christ looked on, and then you woke me."

When I asked her how they were dressed she replied, "in long garments," and to the question how did she know they were Birth, Death and Happiness, her answer was that she "just knew."

How did she know these were Birth, Death and Happiness? She knows nothing of Maeterlinck's "Blue Bird."

N. W. J. H.

THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY
IN CANADA.

Published on the 15th of every month.



Conducted by the General Secretary, to whom all communications and remittances are to be addressed at 22 Glen Grove Avenue, Toronto, Canada.

OFFICERS OF THE T. S. IN CANADA.

GENERAL EXECUTIVE:

Miss Catherine M. Menzies, Vancouver.
H. R. Tallman, Toronto.
Roy M. Mitchell, Toronto.
A. L. Crampton Chalk, Vancouver.
Mrs. M. F. Cox, Ottawa.
E. H. Lloyd Knechtel, Calgary.
Mrs. George Syme, Winnipeg.

GENERAL SECRETARY:

Albert E. S. Smythe.

OFFICIAL NOTES

Toronto Lodge takes fifty copies monthly of the magazine. Librarians would find it an easy way to add to their funds.

* * *

Donations to the General Fund received from Edmonton Lodge, \$11; W. B. Pease, Victoria, \$25; E. A. Lucas, Vancouver, \$10; Calgary Lodge, \$25.

* * *

Secretaries of the Lodges will be supplied with notification slips of the members' dues. These should be returned to the General Secretary, with the dues, when remitting.

* * *

Members' dues are payable for the year 1920-21 on July 1, and the amount, \$2.50, should be handed to the local secretaries as soon as possible. Members-at-large will remit to the General Secretary their annual dues of \$5.

* * *

Mr. Roy Mitchell finds that his engagements in the University of Toronto will not permit him making as extensive a visit west as he had hoped, but he expects to be able to go as far west as Calgary and Edmonton, and perhaps to Banff and

Salmon Arm and the Okanagan Valley. This would be between the middle of August and the middle of September, but he has been unable to make definite dates yet.

* * *

M. Charles Blech, General Secretary of the "Societe Theosophique de France," writes: My dear Colleague, I am exceedingly sorry to inform you that, Mrs. Besant, not being able to come to Europe this year, the Paris Congress is not going to take place in 1920, and will be postponed to next year. It seemed to us that without our beloved President, this Congress would lose its chief interest. The postponement of the Congress has been decided upon in agreement with the General Secretary of the English Section, to whom I am much indebted for the kind assistance rendered in endeavouring to secure the attendance of Mrs. Besant. Yours fraternally, Charles Blech."

* * *

The Messenger for June contains a half-page advertisement of the writings of William Q. Judge, with the note: "W. Q. J. is the Antaskarana (the bridge) between the two Manas (es)—the American thought, and the Indian—or rather, the trans-Himalayan Esoteric Knowledge.—H. P. B." The books mentioned are The Ocean of Theosophy, Echoes from the Orient, Notes on the Ghagavad Gita, and Letters That Have Helped Me. To earnest students these books are invaluable.

* * *

Mr. H. Baillie-Weaver, General Secretary of the T. S. in England and Wales, writes: "I have just seen the first number of the "Canadian Theosophist," and I write to congratulate you upon its appearance; upon the establishment of the Canadian Section, and upon your election to the position of General Secretary. I trust that the work will go forward by leaps and bounds, now that a Section has been established, and that it will strengthen Theosophists all over the world to greater effort, and I may add that it will be a great pleasure if at any time I am able to be of use to you or your Section. With my best fraternal greetings."

The National Publicity Department at Krotona writes in connection with the requests made by some Canadian members for literature, notwithstanding the changed status of the Section. Krotona has been most generous in extending assistance of this kind, but we must not impose on good nature. Mr. Ussher writes: "As you may be aware, this department mainly depends on voluntary donations for its support. Only the rent and salaries for the two workers have been defrayed from the office of the National Secretary. All the other expenses, such as printing, postage, and current expenditures, have been paid for by donations. Of late we have not solicited any donations through circular letters, but are planning to do so in the very immediate future. Of course, we shall refrain from sending these letters to

our Canadian patrons. So far we have filled requests for free literature coming from Canadian Lodges, but of late informed them that in future we would have to render a bill for leaflets on account of the changed status of their sectional affiliations. In no instance have we rendered a bill as yet. This is to advise you that we shall be guided by this policy in future which has been necessitated by the high cost of printing. In fact, we have charged the English, South African and Australian Sections for supplies of this nature, so that we are in no wise discriminating against you. If you should care to reprint some of our literature until you can find time to devise some of your own leaflets, feel free to do so. Please remember that we shall be happy to aid you in any way possible."

TO VICTORIA AND BACK

The General Secretary's tour extended from May 9 to June 4 over 6,000 miles of travel, giving eight public lectures, and attending ten Lodge meetings and social gatherings. Consultation with Western members of the Executive was had, and it was decided to draw up necessary by-laws as soon as possible. Suggestions for these may be submitted. The question of a convention was left over, as it was not considered that any advantage could be gained from one at present. It was recognized that any attempt to build up a top-heavy headquarters would be inadvisable, as likely to constitute a drain upon the local Lodges which would not be justified.

It is hoped that every Lodge will endeavour to make itself as important as Headquarters, and that the growth of the Section generally will suffice to maintain the Sectional Headquarters adequately. The local Lodges are to be encouraged to undertake missionary work in their own adjacent territory. Toronto has already done such work in Hamilton, London, and elsewhere. Winnipeg is looking towards Port Arthur, Portage la Prairie, Brandon,

Moose Jaw and other towns. Calgary sees Lethbridge, High River and other places in need of help. Vancouver has already been active, and will endeavour to stir up British Columbia. The Okanagan Valley promises to be a fruitful field.

The problem of procuring lecturers is a difficult one, but it is hoped that the ablest speakers in the local Lodges will be available for some of the work to be done. The offer of the American Section to send their National lecturers over the line will be accepted when arrangements can be made to avoid clashing of engagements. For this purpose it is suggested that the Lodges notify the General Secretary of any proposed lecture arrangements.

The Executive Committee agreed that competent auditors be appointed in Toronto for the annual reports, and that a Minute Book be kept of the Executive business.

In speaking to the Lodges, the General Secretary dwelt on the origin of the Section, which had been opposed by Toronto until Victoria, Vancouver and other Western Lodges took up the matter and urged

it. The autonomy of the Lodges was emphasized, no interference from Headquarters being contemplated beyond the transaction of routine and constitutional business.

The tendency to psychism was deprecated, and the cult of pure Theosophy as a spiritual philosophy and a practical guide in the duties of life was commended. The non-dogmatic or scientific attitude of the Society was emphasized, and it was pointed out that mere intellectual agreement was not expected, but the deeper harmony of the heart and soul in brotherhood. Opinions change from time to time, and inevitably from incarnation to incarnation. It is not worth while to quarrel over such transient views. But character and principle are vital.

A broader tolerance was enjoined, and a wider acquaintance with past and contemporary Theosophical literature recommended. Madam Blavatsky's writings are essential sources of the modern Theosophical thought.

Neither the Society nor the individual member can grow save by work for others. The Society has a mission to the young nation of Canada, to permeate it with the principles of brotherhood and spiritual wisdom. Only Canadians can suitably undertake this work. They are the trustees of this spiritual treasure in the Theosophical Society, and they have a great responsibility to the people of this new country to deliver faithfully the message of the Master.

Only one hitch occurred. It was at Regina. Mr. Hawkes writes at considerable length detailing the arrangements made, and regretting the failure of the General Secretary to be present. But as the General Secretary had not been notified of the arrangements, he hopes to be excused.

The response everywhere was most inspiring and encouraging. It would be senseless to make comparisons. The conditions in the various cities and towns vary to an extraordinary degree. There are strong centres at Winnipeg and Vancouver, and these, with Toronto, must be the main centres of activity for the present. Victoria, Calgary, Edmonton, Medicine Hat and other places are quite the

rivals of Ottawa, Montreal and Hamilton.

One or two things may be noted. For failure to study the Secret Doctrine many students have gone off to "Rosicrucian" studies, and on other lines. For a thorough ground work in Theosophy there is nothing just as good as *Isis Unveiled*, *The Secret Doctrine*, *The Key to Theosophy*, and Madam Blavatsky's other writings. In these the language and the thought forms, even, of which some think so much nowadays, are those of the Masters, and familiarity with them is the obvious means of cutting channels in the brain stuff to make communication easier. The Masters want helpers, not babes that are always needing support and nourishment. Those who refuse to partake of the strong meat and prefer something simple and light, a milk diet, in fact, cannot expect to be entrusted with the heavy burdens and responsibilities of the world's Karma.

The West is strong and vigorous, and with proper attention to fundamental study will not fall behind in any respect.

The General Secretary has to acknowledge the unfailing courtesy and kindness he everywhere received. It was a privilege to meet such cordial friendship.

* * *

AMONG THE LODGES

Calgary Lodge sent in eight applications for membership in June.

* * *

Mr. Hugh Gillespie, of Australia, has wired to Toronto cancelling his arrangements for the proposed lecture course.

* * *

Miss Nettie Gates, Secretary, writes that "the Hamilton Lodge members wish to send their hearty appreciation to the Editor of the Canadian Theosophist. We feel that its pages contain a strong influence for unity, and also that the Editor's hope is to lead its readers to mental and spiritual enlightenment, to quicken the evolution of humanity, and make practical the sum total of spiritual opportunity."

* * *

Former Toronto members who sent greetings eastward by the General Secretary were: Mrs. Campbell and Mrs. Driscoll, in Winnipeg; Dudley Barr, Mrs. Templeton, Mrs. Lillian Wisdom, Mr. Wilkin-

son, E. A. Lucas, in Vancouver; Mrs. Sterling, Miss Elvera and Miss Nina Sterling, Mrs. Knowles (formerly Miss Alice Hughes), in Victoria; Mrs. Glover (formerly Miss Lillian Smith), in Calgary. Mr. Knechtel, of Calgary, is a former Toronto resident, and sent messages to eastern friends.

* * *

J. B. Marshallsay reports that Vancouver Lodge has had exceptional progress and activity in the last few months, conditions which it is hoped can be maintained during the coming warm weather. On April 20th our city was visited by Sir Oliver Lodge, who gave his lecture, "The Evidence for Survival," to an audience of well over 3,000, this number showing how widespread is the interest here in modern researches into the superphysical. The Sunday public lectures in the Lodge rooms are always well attended, and 25 new members have joined this year, so that we now number 150. We were privileged to have a visit from Mr. Ray M. Wardell, of Seattle, last month. His address aroused much interest and filled the lecture hall to overflowing. White Lotus Day (May 8th) was signalized here by a joint meeting of the three Vancouver Lodges—The Vancouver, The Orpheus and the Julian—at which the memory of our beloved founder, H. P. B., H. S. O. and W. Q. J. was celebrated with biographical addresses and readings from their works. This month our efforts are to be augmented by the assistance of Mr. Eugene W. Munson, National Lecturer for the American Section, and Mr. A. E. S. Smythe, General Secretary, both of whom are scheduled to speak for us.

* * *

The Edmonton Lodge, which has been carrying on its work before the public modestly but steadily, has had a decided revival of activity. After the series of lectures delivered by Mr. Munson in April, six of the faithful friends who, by their presence, had encouraged the efforts of the Lodge for many months, became members of the Society. Those lectures were fairly well attended, but the number of applications for the inauguration of an elementary study class, suggested from

the platform, was too small to warrant organization along that line. The enthusiasm of the members, however, was intensified when word was received from Toronto advising of Mr. Smythe's proposed visit to the Western Lodges, and our expectations have been more than realized by the General Secretary's presence amongst us. Mr. Smythe arrived on the evening of May 15th, more than one day before his advertised time, and lectured on "Theosophy, the Science of Life," in the Lodge room at the regular Sunday evening meeting. General regret was expressed that this early arrival had not been foreseen, in order to have Mr. Smythe advertised for Sunday, but the information soon spread among the members and friends, and the small room at 338 Tegler Building was uncomfortably full. On Monday, the 17th, Mr. Smythe addressed the members, and outlined the constructive work in which all must unite in order to make our newly formed Section a strong factor in the upbuilding of national character. This meeting took the form of a social, the ladies providing a light refreshment towards the close of the evening. On Tuesday the public heard Mr. Smythe speak on "Theosophy and the Churches" in the Haddon Hall. The attendance was not a large one, partly owing to the counter attraction set up by the Alberta Musical Festival, but much interest in the subject was shown by those present. Mr. Smythe left on the morning of the 19th May, for the Pacific Coast, thus bringing to a close a visit which has gone far to unite in brotherhood all the members under the Canadian National Section.

AMONG THE MAGAZINES

The Theosophical Quarterly for April has a remarkably fine analysis of the records of scientific forecasting in the literature of the Theosophical movement from the publication of "Isis Unveiled" onwards, in connection with the Einstein theories of light and gravitation. The question is asked, "How far have these explicit prophecies, made by the Adepts more than a third of a century ago, been

fulfilled?" A very satisfactory answer is supplied in the Quarterly Notes and Comments. Charles Johnston contributes one of his masterly translations, with comments, on the Isha Upanishad. Mr. Johnston also contributes a severely critical article dealing with Sir Oliver Lodge's psychism. He attributes the blindness of the Society for Psychic Research to its "stupid and fundamentally unscientific" attitude towards Madam Blavatsky in accepting the report of Richard Hodgson on phenomena which he had never seen. "It seems to us, through the operation of Karmic law, because they refused to work the works of light, they are now led to work the works of darkness." Sir Oliver did not take part in the attack on Madam Blavatsky, but neither did he take part in her defence. "There can be no graver spiritual offence than to keep back spiritual light from mankind, by attacking and defaming the bringers of the light," is Mr. Johnston's conclusion. Here is a helpful passage from the "Screen of Time": "It was one of the paradoxes of occultism that the nearer we draw to the Master, the further away he seemed to us—for as we grew towards him, we became more clearly conscious of our shortcomings and our faults. If we understand this, we shall not be discouraged, and it is right that we should understand it, and take courage and hope from it."

* * *

Mrs. Besant describes, in the May Theosophist, her plan of "International Council for Theosophical Education," and prints the draft of a constitution by Mrs. Beatrice Ensor, Secretary of the "Theosophical Educational Trust in Great Britain and Ireland." "Where," she asks, "shall the reconstruction of society begin more securely than in the schools, and in what schools shall the citizens of the New Era be found, if it be not in those in which the Divine Wisdom permeates the atmosphere in which teachers and pupils live?" It is a very serious question, however, whether the segregation of Theosophical pupils and teachers will assist the reconstruction of society. Mrs. Tingley has practised segregation with the deliberate object of

wrecking the Theosophical movement, and within her limits she succeeded. Are we not in danger of narrowing down our interests to the circle of our society and our enquiries to the pursuits and personalities of those who belong to it, when the original idea was gradually to "leaven and permeate the great mass of thinking and intelligent people with its large-minded and noble ideas of Religion, Duty and Philanthropy"? People will not come to segregated communities. We must go to them, partake of their lives, be among them but not of them, if we are to make the impression needed. Are we doing this? We must not "degenerate into a sect." One of our Canadian members, Mrs. Alice Warren Hamaker, of the Montreal Lodge, contributes an article on "The Path and Everyday Life." There are some excellent and practical considerations for the man with a job in a large corporation, with a salary that just covers his living expenses, and his time and energy so exhausted by his work he has none left for any hobby; and for the woman with a family and a limited income, with constant work, worry and confined environment. Work, she points out, is a necessity to life, "and no one is an acceptable student on the Path who is lazy; sloth being one of the vices that lead to annihilation—the others being hate, selfishness, cruelty and lust." Mr. Leadbeater writes on "The Angel of the Valley," a charming article that recalls Maurice Hewlett's "Lore of Proserpine." Leo French's article on Saturn and Capricorn will attract students.

* * *

Theosophy in India for March asks for "youthful and trained enthusiasm to spread the ideals." The idea is to get young men, after leaving college, to devote some years to a temporary Sanyasa or Bhikshuship. An excellent article describes the Ramayan by Tulsi Das as "the best and most trustworthy guide to the popular living faith of the Hindu race at the present day—a matter of not less practical interest than the creed of their remote ancestors, and its language, which in the course of three centuries has contracted a tinge of archaism, is a study of

much importance to the philologist as helping to bridge the chasm between the modern tongue and the medieval. It is also less wordy than the Sanskrit original, and probably in consequence of its modern date, is less disfigured by wearisome interpolations and repetitions. While it never soars so high as Valmiki in some of his best passages, it maintains a more equable level of poetic diction, and seldom sinks with him into such dreary depths of unmitigated prose."

* * *

"Theosophy" for June continues the history of "The Theosophical Movement" begun in February, and gives a pretty full account of the rise of official psychic research from the time of the London Dialectical Society's investigation in 1869 to the foundation of the S. P. R. in 1882, and the subsequent Coulomb plot at Adyar. That it was a plot and a clumsy one is well brought out. The editor is not too careful about names. In an earlier instalment, Mrs. Emma H. Britten was repeatedly referred to as Emily. In the present, Stainton Moses is named Stanton. With some tendency to emphasize personalities, the tone of the magazine in general is excellent.

* * *

"Divine Life" spends a lot of time cavilling over the Theosophical Society's failure to do what the editor of "Divine Life" thinks it should have done. The T. S., this critic says, "in following their outer leader, have ignored their inner Master." The T. S. has neither taken nor failed to take this course. The T. S. is neutral and open to people of any mind. Even the editor of "Divine Life" could be a member of the T. S. and practice toleration and brotherhood therein towards all the other members, whether they follow a leader, an inner Master, or none. It seems difficult for some people to understand, not to say realize, such an ideal. "Divine Life" is set on erecting a dogma for Theosophists or others to accept. That is easy. It is a much more difficult thing to belong to a society which has no dogmas and to practice toleration towards all the multitude of members who have all

sorts of dogmas and beliefs of their own. A letter from "F. T. S." is published in the May number, speaking of Theosophy as having "long ceased to be an effective working principle for the uplift of the whole of humanity." As the editor of "Divine Life" deliberately gives currency to such views without question, it is reasonable to suppose that she has forgotten, if she ever read, the last chapter of "The Key to Theosophy." She does not appear to have been freed from "inherent bias."

* * *

The O. E. Literary Critic, Washington, D.C., makes the following reference to the Canadian Section:—The Canadian lodges have withdrawn from the American Section, T. S., and have organized "The Theosophical Society in Canada," which is still a branch of the Adyar T. S., but independent of Krotona. Canadian Theosophists have manifested a broader and more democratic spirit than their fellows in the United States, and the selection of Albert E. S. Smythe as General Secretary is a guarantee that this spirit will be fostered. In the first issue of the official organ, The Canadian Theosophist, we find the constitution of the new society. In this occurs the following (Art. v, Section 7): "No member of the Theosophical Society shall promulgate or maintain any doctrine as being advanced by the Society," a short sentence, but one of great import, as it blocks the establishment of an official Theosophy, or in other words, a creed. Meditation on this sentence is commended to the General Secretary of the American Section, whose letter to a new member, asserting the existence of an official Theosophy, was reviewed in the "Critic" of January 21, as well as to the official and semi-official lecturers who seem bent on committing the T. S. to various dogmas. The new society would do well to avoid such titles as "national lecturer" altogether and to insist that such speakers as it may have occasion to send into the field shall make it clear that they are expressing their personal views only. The Canadian Theosophist can be had for \$1 a year from headquarters, 22 Glen Grove Avenue, West Toronto, or if more convenient, through the O. E. Library.

Frances Adney has a good article in *The Herald of the Star* for May on Walt Whitman, "one of Democracy's Mystics." Whitman, she says, "had conquered matter sufficiently to receive at times direct light from his radiant Augoeides; and at such moments he could strike a prophetic note which would harmonize well with the mystic chants of the sacred scriptures of the elder world." It is told in another article how the British military authorities enabled some 2,000 Mohammedan soldiers to make the Haj pilgrimage to Mecca, supplying the pilgrim's dress, the camels and all other necessary requirements. In an article on Australia, J. K. Powell writes: "Whereas India will move ever so slowly in the direction of emancipation from material slavery, Australia, from the moment she accepts Proportional Representation as her machine for electing politicians to power, will inevitably stagger the whole world in economic and social advancement."

* * *

Magazine received: *Revista Teosofica*, Cuba; *Bulletin Theosophique*, France; *Bulletin Theosophique*, Belgium; *Adyar Bulletin*; *The Messenger*; *Papyrus*, Egypt.

OUR SELF-MADE DESTINY

From the remotest antiquity mankind as a whole have always been convinced of the existence of a personal spiritual entity within the personal physical man. This inner entity was more or less divine, according to its proximity to the crown—Chrestos. The closer the union the more serene man's destiny, the less dangerous the external conditions. This belief is neither bigotry nor superstition, only an ever-present, instinctive feeling of the proximity of another spiritual and invisible world, which, though it be subjective to the senses of the outward man, is perfectly objective to the inner ego. Furthermore, they believed that there are external and internal conditions which affect the determination of our will upon our actions. They rejected fatalism, for fatalism implies a blind course of some still blinder power. But they believed in destiny, which from birth to death every

man is weaving, thread by thread around himself, as a spider does his cobweb; and this destiny is guided either by that presence termed by some the guardian angel, or our more intimate astral inner man, who is but too often the evil genius of the man of flesh. Both these lead on the outward man, but one of them must prevail; and from the very beginning of the invisible affray the stern and implacable law of compensation steps in and takes its course, following faithfully the fluctuations. When the last strand is woven, and man is seemingly enwrapped in the network of his own doing, then he finds himself completely under the empire of his self-made destiny. It then either fixes him like the inert shell against the immovable rock, or like a feather, carries him away in a whirlwind raised by his own actions.—*Isis Unveiled II*, p. 593.

INSTRUCTIONS FOR MAKING OUT CHARTER APPLICATIONS

1. Be sure that each proper name is legible. In case of doubt print the name on the margin of the application.

2. Each person signing the Charter application must also sign an application for membership in the T.S.—in the case of new members. Old members must furnish a demit from the lodge to which they belong.

3. Ladies who are married should sign their given (not their husband's) name. The prefix Miss or Mrs. should be placed before all names of ladies.

4. To determine the correct amount of Section Dues, consult the table on the back of the membership application, and send the amount opposite the month in which the application is signed.

The Charter fee is \$1.00.

6. Please furnish a typewritten list of charter members.

7. A lodge organized in a city where no other lodge is established, should take the name of the city.

All correspondence should be directed to the General Secretary, 22 West Glen Grove Avenue, Toronto.

SERVICE

The Way is long. Can'st thou with
patience
Tread the well-worn path,
And help thy brother?

The Way is steep. Can'st thou in pity
Bear the burden of a weaker one?

The Way is narrow. Can'st thou swerve
not
To left nor right,
But keep straight on?

Then know—I am thy brother;
I the weary and oppressed;
I AM THE WAY.

EDITH FIELDING.

HELP FOR MRS. BESANT

Editor, Canadian Theosophist: I hear that Mrs. Besant is badly in need of money to carry on her work. Can the Canadian Section do anything to help her, do you think?

LILLIAN DAVY,

124 Wellington St.,
Ottawa, June 7.

ELECTION METHODS

Editor, "Canadian Theosophist": In the Canadian Theosophist for April there appears a letter from a Winnipeg member protesting against the manner in which the recent election of the Executive Committee was carried out. The writer of this letter does not think that the ballots should be signed, and the reason which he gives is, in my opinion, a very good one. It has always appeared to me that two of the most important requirements of a ballot are, first, that it shall be secret, and, second, that the manner of voting shall be made as simple as possible, so that a large number may be induced to register their opinion on the question at issue.

The suggested post-card system appeals to me as the best solution of the problem. It is simple and therefore would probably result in a larger total vote being registered. It would, however, be both neces-

sary and desirable that the ballots be sent to the Lodge Secretaries for distribution; necessary, because ballots would only be distributed to members who were in good standing, and the most up-to-date information in this respect is generally in the hands of Lodge Secretaries; desirable, in order that the Sectional officers handling the election be relieved of as much of the clerical work as possible on account of the lack of a regular headquarters staff. Lodges would, of course, be made responsible for the dues of those members to whom they sent ballots. The return post-card could then be mailed direct to the General Secretary, unsigned.

In regard to the last paragraph of the letter referred to, I am unable to find that the General Executive is made up of Lodge Presidents; according to the latest directory there are only three Presidents on the Committee. I do not see what object would be gained by restricting the constitution of the National Executive in any way; I believe that the system of voting used (Proportional Representation) will ensure the election of an Executive which will be thoroughly representative of the views of all members, and this fact, combined with the fact that there will be no Section Headquarters in the general sense of the term, should preclude any possibility of the "small strong centralized body of officers" to which Mr. Deacon refers.

LAWRANCE H. D. ROBERTS,
Winnipeg, May 15th.

THEOSOPHY FOR THE BLIND

The Braille and "Servers of the Blind" League has been recognized by the British Government officially as a Society for the Blind. This means that inspection has shown the work done to be sufficiently useful to warrant the distinction. There are over 780 blind people on the books of the League, which has put 15 Theosophical volumes into Braille during the year ending March, completed the twelfth volume of the magazine, the Light-Bringer, and established 40 centres. This work offers an example for imitation in Canada.

THE CANADIAN LODGES

Banff Lodge.

President, vacant; Secretary, George Harrison Paris, Banff, Alta.

Calgary Lodge.

President, Miss Annie L. Stephenson; Secretary, E. H. Lloyd Knechtel, 510 Rosedale Crescent, Calgary, Alberta.

Creelman Lodge.

President, S. M. Stone; Secretary, Frederick T. Schmidt, Box 85, Fillmore, Sask.

Edmonton Lodge.

President, R. D. Taylor; Secretary, Allan Wilson, 338 Tegler Block, Edmonton, Alta.

Hamilton Lodge.

President, W. F. Gothard; Secretary, Miss Nellie Gates, 329 King Street East, Hamilton, Ont. Lodge room, Royal Templars' Building, Walnut and Main Streets.

London Lodge.

President, Edward H. McKone; Secretary, Mrs. Helen M. Shaw, 287 King Street, London, Ont. Meetings held at 212 Dundas Street.

Medicine Hat Lodge.

President, John W. Pickard; Secretary, Gordon Victor Cook, 558 Parkview Drive, Medicine Hat, Alberta.

Montreal Lodge.

President, J. F. McLean; Secretary, Miss Helena Burke, P.O. Box 351, Station B, Montreal.

Nanaimo Lodge.

President, Dr. W. E. Wilkes; Secretary, Mrs. Norah Reynolds, 725 Cosmos Road, Nanaimo, B.C.

Ottawa Lodge.

President, Mrs. Myra F. Cox; Secretary, David H. Chambers, Apartment 2, 4 Howick Place, Ottawa, Ont.

Regina Lodge.

President, John Hawkes; Secretary, George Black, 1008 Scott Street, Regina, Sask.

St. Thomas Lodge.

President, George L. Haight; Secretary, Mrs. Hazel B. Garside, 66 Hineks St., St. Thomas, Ont.

Summerland Lodge.

President, Mrs. Kate Bentley; Secretary, J. W. S. Logie, West Summerland, B.C. Lodge rooms are in the Ritchie Block, West Summerland, and Library in Drug Store below.

Toronto Lodge.

President, Albert E. S. Smythe; Secretary, Harry R. Tallman, 71 Ellerbeck Avenue, Toronto, Ont. Lodge rooms, No. 501-2, 22 College Street.

Vancouver Lodge.

President, James Taylor; Secretary, Miss Catherine M. Menzies, 1242 Nelson Street, Vancouver, B.C. The lodge rooms are at 221-5 Duncan Building.

Julian Lodge, Vancouver.

President, A. M. Stephen; Secretary, G. E. James, 310 Empire Building, Vancouver, B.C.

Orpheus Lodge, Vancouver.

President, W. C. Clark; Secretary, A. L. Crampton Chalk, 2002 Whyte Avenue, Vancouver, B.C.

Victoria Lodge.

President, W. B. Pease; Secretary, Miss Ruth Fox, 1048 Collinson Street, Victoria, B.C.

Winnipeg Lodge.

President, Mrs. George Syme; Secretary, Laurance H. D. Roberts, 494 Rosedale Avenue, Winnipeg, Man. Lodge room, No. 33, Music and Arts Building, Broadway and Hargrave Sts. Public meeting, Sunday at 3.

Blavatsky Lodge, Winnipeg.

650 McDermott Ave., Suite No. 3. No officers. Call Garry 3271 any time.

* * *

Of teachers there are many; the **Master-Soul** is one, Alaya, the Universal Soul. Live in that **Master** as **Its** ray in thee. Live in thy fellows as they live in **It**.—Voice of the Silence.

THE CANADIAN THEOSOPHIST

The Theosophical Society is not responsible for any statement in this Magazine, unless made in an official document.

VOL. I. No. 5.

TORONTO, JULY 15, 1920.

Price 10 Cents

THE BROTHERHOOD OF THE MASTER

To form a nucleus of the Universal Brotherhood of Humanity is the object of The Theosophical Society. There is at once action and ideality implied in this proposal. Fellows of the Society have pledged themselves to form this nucleus. It is true that in these days we take vows lightly, engage ourselves to pledges which we easily abandon when conditions do not suit us, or when our wandering minds fail to respond to the Master Thought we had glimpsed. It is true that people join the Society in this frame of mind, to see what it is like, to give it a trial, to satisfy their curiosity, or for other reasons than the only justifiable one, the resolve to form this nucleus of Brotherhood. Interest in psychic smoke, as Mr. Bragdon terms it; in astral revelations; in recondite philosophy; in curious arts and sciences; the hope of gaining unusual powers or of meeting extraordinary men; the desire to enhance one's personal importance; these motives move many to join the Society, but they are aside from the main purpose, and usually incompatible with it.

To form a nucleus means action. It means living a life. It means realizing an ideal. It means subordinating all lesser purposes to one main purpose; it means turning all one's energy, all one's abilities that can be spared from the inescapable demands of duty, to this service and this accomplishment.

It has been objected by some that this view makes life too much of a business. Skeat suggests that our word Busy is

akin to the Sanskrit Bhuranya, from Bhur, and as this earth is Bhur-loka, the idea is suggestive. This is the place in which to be busy. A Master said: Wist ye not that I must be about my Father's business.

We all have our Father's business on hand, the things that belong to our innermost reality; and these things are neglected at the peril of our self-perpetuation. They belong to the real, and our business is with the real. Until we learn to discern the real we are but a vain imagination. Only then are we of "full age," and of those "who by reason of use have their senses exercised to discern both good and evil." The business of the inner life calls for as much keenness, as much ardour, as much concentration, as much resolution and will to succeed, as "the things" of this world. As much; yes, and vastly more.

There are immediate rewards, as there are in all business justly carried on. In the process we begin to reinterpret religion for ourselves, and the old religious Shibboleths reveal themselves with intelligible meanings. We learn that things that we supposed belonged to a church are common to all mankind. The Master that was reserved to a few believers, we learn, does not ask for belief at all, but action, and that He, too, is trying to form the nucleus of Brotherhood, and is the heart and the head of it. The blood of the Master runs in our veins, the wisdom of the Master illumines our consciousness, the presence of the Master

sweetens our days, the love of the Master joins us in the Brotherhood.

The great life forces of the universe play through us at all times, but when we consecrate ourselves as brethren of the nucleus, we become priests of the blood. We sprinkle it upon the doorposts of our dwellings; we mark it upon the brows of our babes; we drop the dew

of that ichor on the land as we farm it; we bless the stones of our streets with it as we walk along. It is an element of power, a new influence in our lives. The condition of its possession is that we determine with great steadfastness to form the nucleus of the Brotherhood. And it shall be as we will, and when we will, if our will be resolute.

THE ART OF MAGIC

To comprehend the principles of natural law involved in occult phenomena, the student must keep in mind the fundamental propositions of the Oriental philosophy which we have successfully elucidated. Let us recapitulate very briefly:—

* * *

1st. There is no miracle. Everything that happens is the result of law—eternal, immutable, ever active. Apparent miracle is but the operation of forces antagonistic to what Dr. W. B. Carpenter, F.K.S.—a man of great learning but little knowledge—calls “the well-ascertained laws of nature.” Like many of his class, Dr. Carpenter ignores the fact that there may be laws once “known,” now unknown to science.

* * *

2nd. Nature is triune: there is a visible, objective nature; an invisible, indwelling, energizing nature, the exact model of the other, and its vital principle; and above these two, **spirit**, source of all forces, alone eternal, and indestructible. The lower two constantly change; the higher third does not.

* * *

3rd. Man is also triune: he has his objective, physical body; his vitalizing astral body (or soul), the real man; and these two are brooded over and illuminated by the third—the sovereign, the immortal spirit. When the real man succeeds in merging himself with the latter, he becomes an immortal entity.

* * *

4th. Magic, as a science, is the knowledge of these principles, and of the way by which the omniscience and omnipotence of the spirit and its control over

nature's forces may be acquired by the individual while still in the body. Magic, as an art, is the application of this knowledge in practice.

* * *

5th. Arcane knowledge misapplied, is sorcery; beneficently used, true magic or Wisdom.

* * *

6th. Mediumship is the opposite of adeptship; the medium is the passive instrument of foreign influences, the adept actively controls himself and all inferior potencies.

* * *

7th. All things that ever were, that are, or that will be, having their record upon the astral light, or tablet of the unseen universe, the initiated adept, by using the vision of his own spirit, can know all that has been known or can be known.

* * *

8th. Races of men differ in spiritual gifts as in colour, stature, or any other external quality; among some peoples seership naturally prevails, among others mediumship. Some are addicted to sorcery, and transmit its secret rules of practice from generation to generation, with a range of psychical phenomena, more or less wide, as the result.

* * *

9th. One phase of magical skill is the voluntary and conscious withdrawal of the inner man (astral form) from the outer man (physical body). In the cases of some mediums withdrawal occurs, but it is unconscious and involuntary. With the latter the body is more or less cataleptic at such times; but with the adept the absence of the astral form would not

be noticed, for the physical senses are alert, and the individual appears only as though in a fit of abstraction—"a brown study," as some call it.

To the movements of the wandering astral form neither time nor space offer obstacles. The thaumaturgist, thoroughly skilled in occult science, can cause himself (that is, his physical body) to **seem** to disappear, or apparently to take on any shape that he may choose. He may make his astral form visible, or he may give it protean appearances. In both cases these results will be achieved by a mesmeric hallucination of the senses of all witnesses, simultaneously brought on. This hallucination is so perfect that the subject of it would stake his life that he saw a reality, when it is but a picture in his own mind, impressed upon his consciousness by the irresistible will of the mesmerizer.

But while the astral form can go anywhere, penetrate any obstacle, and be seen at any distance from the physical body, the latter is dependent upon ordinary methods of transportation. It may be levitated under prescribed magnetic conditions, but not pass from one locality to another except in the usual way. Hence we discredit all stories of the aerial flight of mediums in body, for such would be miracle, and miracle we repudiate. Inert matter may be, in certain cases and under certain conditions, disintegrated, passed through walls, and recombined, but living animal organisms cannot.

Swedenborgians believe and arcane science teaches that the abandonment of the living body by the soul frequently occurs, and that we encounter every day, in every condition of life, such living corpses. Various causes, among them overpowering fright, grief, despair, a violent attack of sickness, or excessive sensuality may bring this about. The vacant carcase may be entered and inhabited by the astral form of an adept sorcerer, or an elementary (an earth-bound disembodied human soul), or, very rarely, an elemental. Of course, an adept of white magic has the same power, but unless some very exceptional and great

object is to be accomplished, he will never consent to pollute himself by occupying the body of an impure person. In insanity, the patient's astral being is either semi-paralyzed, bewildered, and subject to the influence of every passing spirit of any sort, or it has departed forever, and the body is taken possession of by some vampirish entity near its own disintegration, and clinging desperately to earth, whose sensual pleasures it may enjoy for a brief season longer by this expedient.

* * *

10th. The cornerstone of MAGIC is an intimate practical knowledge of magnetism and electricity, their qualities, correlations and potencies. Especially necessary is a familiarity with their effects in and upon the animal kingdom and man. There are occult properties in many other minerals, equally strange with that in the lodestone, which all practitioners of magic must know, and of which so-called exact science is wholly ignorant. Plants also have like mystical properties in a most wonderful degree, and the secrets of the herbs, of dreams and enchantments are only lost to European science, and, useless to say, too, are unknown to it, except in a few marked instances, such as opium and hashish. Yet, the psychical effects of even these few upon the human system are regarded as evidences of a temporary mental disorder. The women of Thessaly and Epirus, the female hierophants of the rites of Sabazius, did not carry their secrets away with the downfall of their sanctuaries. They are still preserved, and those who are aware of the nature of Soma, know the properties of other plants as well.

To sum up in a few words, MAGIC is spiritual Wisdom; nature, the material ally, pupil and servant of the magician. One common vital principle pervades all things, and this is controllable by the perfected human will. The adept can stimulate the movements of the natural forces in plants and animals in a preternatural degree. Such experiments are not obstructions of nature, but quickenings; the conditions of intenser vital action are given.

The adept can control the sensations and alter the conditions of the physical and astral bodies of other persons not adepts; he can also govern and employ as he chooses, the spirits of the elements. He cannot control the immortal spirit of any human being, living or dead, for all such spirits are alike sparks of the Divine Essence, and not subject to any foreign domination.

* * *

Many men have arisen who had glimpses of the truth, and fancied they had it all. Such have failed to achieve the good they might have done and sought to do, because vanity has made them thrust their personality into such undue prominence as to interpose it between their believers and the whole truth that lay behind. The world needs no sectarian church, whether of Buddha, Jesus, Mahomet, Swedenborg, Calvin, or any other. There being but One Truth, man requires but one church—the Temple of God within us, walled in by matter but penetrable by any one who can find the way; **the pure in heart see God.**

The trinity of nature is the lock of magic, the trinity of man the key that fits it. Within the solemn precincts of the sanctuary the **Supreme** had and has no name. It is unthinkable and unpronounceable; and yet every man finds in himself his god. "Who art thou, O fair being?" inquires the disembodied soul, in the Khordah-Avesta, at the gates of Paradise. "I am, O Soul, **thy good and pure thoughts, thy work and thy good law . . . thy angel . . . and thy god.**" Then man, or the soul, is reunited with Itself, for this "Son of God" is one with him; it is his own mediator, the **god** of his human soul and his "Justifier." "God not revealing himself immediately to man, the spirit is his interpreter," says Plato in the Banquet.—Isis Unveiled, II., pp. 587-590, 635.

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"Those who love each other shall become invincible."—Walt Whitman.

* * *

WHY should any of us—aye, even the most learned in occult lore among Theosophists—pose for infallibility?—H. P. Blavatsky.

OUR PROTOTYPE

Standing on the threshold of a wider and expanding life, scarcely conscious of the obligations assumed or the spiritual possibilities accruing from the performance of the greater duties and responsibilities awaiting us, we do indeed need to have an idea clearly defined, an ideal all-embracing and extending, concerning this, our new-born Canadian section, and our relations to it. We need this in order to avoid the waste and vexation of long-deferred conclusions, as well as the inevitable pitfalls of a policy of empiricism. The following suggestions are not offered in any sense as a solution or ipse dixit, but merely as an attempt to focus attention on what is already admitted to be a real and pressing issue. Real and pressing because, it is the inherent tendency of the mind to twist and turn thoughts, feelings and observations into the mould of pre-determined theory, and if the theory be wrong, the impulses, however noble, the work and sacrifice, however excellent and good-intentioned, are frustrated for want of wise and proper direction. My contention, therefore, is that we should make an immediate effort to formulate a plan, to find a pole-star, as it were, a guiding principle, which will serve us for all time to come, fusing us into a smooth, harmonious and vigorous concord of unity, and consequent strength. From this emerges the key idea, namely, The Theosophical Society in Canada is a unified body and subject to precisely the same laws as other unified bodies, in a Universe, the limitations and necessities of which we cannot evade.

The unified body with which we are perhaps most familiar is the human body, the microcosm, and whether we consider the microcosm of man, or the microcosm of the solar system, the same laws are found operating in every part. The first law of our being is Unity, with diversity and differentiation, and most of the apprehensions regarding our future, it seems to me, disappear, in proportion as we give this fundamental principle of unity whole-hearted and unqualified acceptance. Pursuing our analogy of the microcosm, we first observe that it has a material form,

a body, to wit, incredible perhaps, but there it is. A form, in many cases of exquisite beauty, and in every case, admirably and perfectly adapted for the expression of the indwelling life. It will not, I hope, be regarded as a heresy if I venture to say that the Theosophical Society of Canada also needs a physical form, structure, temple, call it what we will, to house the organs of our activities, and the contemplation of such a contingency should give us no misgiving, nor should its consummation be accompanied by any sense of impropriety, and least of all, dread forebodings.

Secondly, we notice that our microcosm has a heart, a centre of life, and consciousness, and that unless the heart is strong, vigorous and pulsating with energy and power, the rest of the body is weak, sluggish and impotent. The energy generated by one human heart in the course of twelve months is tremendous, said in fact to be capable of lifting a cruiser clean out of the water, from which, even in the absence of corroborative experience, we should make the reasonable and rational deduction, that a strong centre, or headquarters is a desideratum, devoutly to be desired, in the unified body or cosmos of the new Theosophical Society in Canada. When the heart is strong and in tune with the infinite, the hands and feet, for instance, do not become ipso facto overshadowed and weakened appendages, nor can the real centre be justly conceived of as squeezing and crushing the life from its branches, the very antithesis of all this being so obviously possible and natural, and we may therefore ask, why not true? The centres of the microcosm and macrocosm are great reservoirs and distributors of life, energy and sustaining power, in whom we live, move, and have our being, the prototypes of every centre or headquarters. This I conceive to be the ideal. We may not in all cases or times be fortunate enough to deserve or achieve it; it must, however, help to keep it constantly in mind. Ideals which cast no material image or reflection to this earth, may be said to have a very doubtful existence, and the section which, through fear of degrading its ideals, hesitates to materialize them into common practice, has already

touched its meridian, and hastens henceforth to a setting.

To sum up, then, we need first and foremost UNITY, unity in love and aspiration, with diversity and differentiation. Secondly, a body or form, as beautiful, symbolic and expressive of our work and ideals, as may be within our power to create. And thirdly, a heart or centre of life, energy and power, without which the external body would be nothing but a shell, a mediaeval cathedral as it were, a constant reminder either of what has or might have been.

J. L. PURDY.

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THE BHAGAVAD GITA

Mention was recently made of favourite editions of the Bhagavad Gita. It is noted in *The Path* for September, 1888, that "although the mere words of the Wilkins translation are more euphonious, yet the translation of J. Cockburn Thomson, with notes, I consider the best of all," and an editorial note is appended, "So, we understand, does Madam Blavatsky." The Wilkins translation is that widely known in the edition published by W. Q. Judge.

The Cockburn Thomson version was published in 1855 at Hertford by Stephen Austin, Fore Street, bookseller to the East India College, and is difficult to obtain.

"Julius," in *The Path*, observes of Mr. Thomson, "He is himself a philosopher, and his prefatory account and summary of these various schools of philosophy, as well as his notes on the Gita itself, are wonderfully lucid and condensed. As his is the modern Christian point of view, he at times misunderstands the real meaning or the bearing of a text, but, if we have developed intuitional discrimination to any extent, we soon learn to discount those mistakes while receiving all that is of value. He, as it were, conducts us within the first door; he enlightens the intellect; then we are prepared to go deeper without him."

* * *

The wicked shall be turned back unto Sheol, even all the nations that forget God.—Psalm ix. 17.

NAVAL OCCULTISM

Admiral Jellicoe, in his report on the Naval Mission to Canada in a chapter on Discipline, appends the following quotations, which constitute an admirable summary of elementary occultism. Those who wonder at the strength of the navy should study these sentences.

Character.—It is character that our modern life waits for, to redeem and transform it, and conduct is the fruitage of character.

Character and Service.—Never should we forget the close connection between character and service, between inward nobleness and outward philanthropy. We are not here to dream, or even to build up in grace and beauty our individual life; we are responsible, each in our own little way, for trying to leave this sad world happier, this evil world better than we found it. In this way slackness is infamy, and power to the last particle means duty.

What men want is not talent, it is purpose; not the power to achieve, but the will to labour.

Order is Man's Greatest Need.—What comfort, what strength, what economy there is in order—material order, intellectual order, moral order. To know where one is going and what one wishes—this is order; to keep one's word and one's engagements—again order; to have everything ready under one's hand, to be able to dispose of all one's forces, and to have all one's means of whatever kind under command—still order; to discipline one's habit, one's efforts, one's wishes; to organize one's life, to distribute one's time; to take the measure of one's duties and make one's rights respected; to employ one's capital and resources, one's talent and one's chances profitably—all this belongs to and is included in the word "order." Order means light and peace, inward liberty and free command over oneself; order is power. Aesthetic and moral beauty consist, the first in a true conception of order, and the second in submission to it, and in the realization of it, by, in, and around oneself.

Order is man's greatest need and his true well-being.

Sacredness of Work.—All true work is sacred; in all true work, were it but true hand-labour, there is something of divineness.

Some of the commonest faults of thought and work are those which come from thinking too poorly of our own lives, and of that which must rightly be demanded of us. A high standard of accuracy, a chivalrous loyalty to exact truth, generosity to fellow-workers, indifference to results, distrust of all that is showy, self-discipline and undiscouraged patience through all difficulties—these are among the first and greatest conditions of good work; and they ought never to seem too hard for us if we remember what we owe to the best work of bygone days.

Judging.—How often we judge unjustly when we judge harshly. The fret and temper we despise may have its rise in agony of some great unsuspected self-sacrifice or in the endurance of unavowed almost intolerable pain. Who so judges harshly is sure to judge amiss.

We are all inclined to judge of others as we find them. Our estimate of a character always depends much on the manner in which the character affects our own interests and passions. We find it difficult to think well of those by whom we are thwarted or depressed, and we are ready to admit every excuse for the vices of those who are useful or agreeable to us.

To judge is to see clearly, to care for what is just, and therefore to be impartial—more exactly to be disinterested—more exactly still, to be impersonal.

THE GREAT SECRET

I admonish thee, whosoever thou art that desirest to dive into the inmost parts of nature; if that thou seekest thou findest not **within thee**, thou wilt **never find it without thee**. If thou knowest not the excellency of thine own house, why dost thou seek after the excellency of other things? . . . **O Man, know Thyself! In thee is the Treasure of Treasures!**"—The Arabian alchemist Abipili, quoted in *Isis Unveiled*.

LET THE DEAD PASS ON

Why does the Baron in Mr. Sinnett's "Karma" advise Mrs. Lakesby not to communicate with the "astral spectres" she saw about the Professor?

Answer. The answer to this will not yet be well understood. The English language has not acquired the needed words. The Baron's reply was that thereby the real ego of the deceased would be retarded in its advancement, and Mrs. Lakesby might lay herself open to influences from the astral world that would prey upon her unexpectedly.

This answer opens fire at once upon the whole "philosophy" of spiritualism, and contains a challenge of the ignorance of most seers and nearly every student of psychical laws. The ordinary spiritualist sees complete proof for the returning of deceased friends in the phenomena of the seance room, and nearly every seer is fascinated with his or her own pictures in the astral light and (belief in) the absolute truth of what is seen.

Mrs. Lakesby did not see the spirit of any person, but only the reliquae. The **spirit** is never seen, and the soul is engaged in experiencing a certain portion of its deserts in other states. These states are unnameable and incomprehensible to English-speaking people. But for a period there is a magnetic connection between the soul and the reliquae seen at seances and by seers. By means of that connection the soul is prevented—against its will, except when it is extremely wicked—from passing through its purification preparatory to entering into **devachan**. This purification, or preparatory state, anterior to devachan, has not been explained by Theosophical writers. It is, nevertheless, a fact of the highest importance.

The second portion of the Baron's reply is also valuable. When a seer or medium perceives these shades of the departed and desires to communicate with them, a crowd of nature-spirits, of no moral character, but solely moved by magnetic impulse, rush into the shade of the deceased and give it a temporary life. They, too, are then able on their

part, to see the seer or medium, and may, and often do, transfer themselves from the shade to the medium, whose lower, baser nature they occupy and vivify. By thus incorporating themselves with the reliquae of dead persons, these elementals stop the process of disintegration of the atoms of matter composing the shade, which would have gone on to completion if left to nature. As soon as this disintegrating process is inhibited, the soul itself is held, so to say, in a vise which it is powerless to open, and unaware as well whence comes the disturbance. Thus, then, those who run after their deceased friends' shades or reappearances are each day condemning their loved ones to a longer and more painful stay in a state that closely corresponds to the Christian hell.

I know my words will sweep unheeded over the forest in which our spiritualistic friends are wandering, but some sincere students will believe me.—Hadji (W. Q. J.) in *The Path*, vol. 3, pp. 22-23.

MOTHER'S THOUGHT GUILD

This work is well on its way to spread the thoughts of love, patience and gentleness in the home lives of our Dominion. A branch has been formed at Calgary and others are in hand. It would be well if each local representative of "The Order of the Star in the East" would send his name to the secretary of the M. T. G. that she might supply the first literature. A very helpful afternoon was spent at the home of one of the Toronto members last month. Tea was served, and the mothers felt much more interest in each other and their children from the exchange of ideas.

Secretary, Mrs. Mary S. Budd, 199 Balsam Ave., Toronto.

* * *

SHEPHERD and Lord of Light, thou Only Seer, Lord of Death, Light-Giver, Son of the Lord of Life, send forth thy rays and bring them together. That radiance of thine, thy form most beautiful, I behold; the Spiritual Man in the real world. That am I!—Isha Upanishad, translated by Charles Johnston.

THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY
IN CANADA.

Published on the 15th of every month.



Conducted by the General Secretary, to whom all communications and remittances are to be addressed at 22 Glen Grove Avenue, Toronto, Canada.

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Albert E. S. Smythe.

OFFICIAL NOTES

Edmonton's new officers are: Reginald D. Taylor, president; Stanley Clothier, vice-president; L. Le Bas, secretary-treasurer; Miss Alice M. Daley, corresponding secretary; Mrs. T. E. Hughes, librarian.

After this date the registration fee on all letters and other mail matter will be ten cents. The post-office department requests that all mail be fully prepaid and the proper rates for foreign mail noted.

Secretaries will please observe to have applications filled out according to instructions given. First names must be signed in full. Mrs. James Jones or Mrs. W. Smith is not a signature. The post-office address should designate ladies as Miss or Mrs.

The Theosophist for June opens with notes on the new sections. Denmark and Iceland are the twenty-first national secretary, and Canada is the twenty-fourth. The resolution of the Toronto Lodge adopted last February is printed, and the statement is made that it was also adopted by the T. S. in Canada at its first convention held in Toronto. As there was no such convention, the report

is in error, though a Canadian convention would probably recognize Mrs. Besant's services as the Toronto Lodge did. It is possible the error has arisen over the announcement of the election of the General Executive, our Indian friends not having realized that it was conducted by mail.

Mrs. Jean R. Bindley writes from the Headquarters of The T. S. in Scotland, 28 Great King Street, Edinburgh, as follows:—

"I am asked by the members assembled to-day at the Tenth Annual Convention of the Theosophical Society in Scotland to convey to you their cordial fraternal greetings. I have also to intimate that I have been to-day elected as General Secretary in succession to Major Graham Pole."

It has been found that Mr. Roy Mitchell's engagements at the University of Toronto absolutely preclude the possibility of his making a visit to the Western Lodges this year, as had been anticipated. This is a keen disappointment to Mr. Mitchell, and sadly disarranges the plans which had been suggested for a Western campaign. It is deeply regretted on behalf of the Lodges concerned, and if any substitute arrangement can be made immediate notice will be given.

Mr. Eugene W. Munson sends the following report of his last Canadian tour:

"On account of a smallpox scare in Ontario during the winter the American officials were vaccinating anyone returning to the States from Ontario, so I had to cancel dates I had made with the Eastern Canadian Lodges. I hope to be able to visit them in the spring of 1921.

"On April 1st I went to Winnipeg from Fargo, and from there on to Edmonton, Calgary, Summerland, Penticton, Naramata, Kelowna and Vancouver.

"In Winnipeg there were eight public lectures and three to the members. The average attendance at the former was about 200, and the interest seemed to be very keen.

"In Edmonton, with a small lodge as a basis to work from, quite large audiences,

considering the size of the town, were secured. It was impossible to get any hall for more than one night, so for the three lectures we moved from place to place, and the people followed nicely. As near as I can recall now the audiences numbered a little less than one hundred.

"There were five public lectures in Calgary, followed by one to the members. I never feel that the work in a town is completed without at least one closed meeting.

"Calgary Lodge wanted to make the best possible use of the Sunday lecture, so secured the Allen Theatre. All of the lectures were fairly well attended, but the Sunday turnout was a little disappointing, the theatre being less than half full, though well worth the effort put forth.

"The next Lodge, after dropping down to Spokane, was Summerland, which was followed by the unorganized towns mentioned above, on the Okanagan. Here I spoke in the smallest towns and to the largest per capita audiences of my career. Towns in which one could hardly find forty people if he hunted, turned out as many or more to the lectures, drawing largely from surrounding farms.

"Mr. Logie, of Summerland, who engineered the work in that section, has big ideas and plans for the Theosophising of his little corner of the country; and what is more, is willing to make sacrifices for their realization.

"In Vancouver there was very hearty response to the three public lectures given there, to the last of which about 250 people turned out.

"For some reason, which I will not attempt to explain, though I have my ideas, I find a larger per capita response to Theosophy in Canada than in the States.

"The members everywhere have been very helpful and earnest in their co-operation. Also the kindness that was shown me personally was a help, and will be a factor in drawing me back to their Lodges when my next opportunity comes.

"I gave my copy of your magazine to a friend who wanted it, so please send me a copy of the one with the pictures in. I want them, and need the directory."

REPORT OF MEMBERSHIP

Banff	9		
Calgary	40	13	22
Creelman	5		10
Edmonton	9	9	9
Hamilton	22	8	5
London	No report		
Medicine Hat	13		1
Montreal.....	39	2	6
Nanaimo	5		10
Ottawa	41	10	8
Regina	9		10
St. Thomas	13		4
Summerland	12		
Toronto	184	35	26
Vancouver	104	53	25
Orpheus	10	8	14
Julian	Ret. not complete		
Victoria	42	10	6
Winnipeg	54	11	22
Blavatsky		9	
Members-at-Large	13	2	6
	624	170	184
	170		

Total in good standing, June 30 794

The first column gives the number of members in good standing transferred from Krotona (or validated since) on December 31. The second column gives number of new members joined since. The third column gives the members not in good standing transferred from Krotona. It should be noted that for some years past the work of the American section, under which we have been working, has been in an unsatisfactory condition. Mr. Foster Bailey, former National Secretary, recently stated that "for the last five years we have taken in about 1500 members a year, and we are dropping out about 1100. From the standpoint of Lodges we are supposed to have about 200, but about 15 of these are dead and should be dissolved, while a careful study of the records and correspondence in the National Secretary's office shows over 70 in a dormant condition and doing practically nothing. We have few more than 100 Lodges which can really be considered as active from the standpoint of actually affecting the community in which

they are located. And the Lodges which are really wide-awake and growing by their own efforts, and which hold regular and well-advertised public meetings, so that they are a part of the life of their city, are hardly two score."

What Mr. Bailey says applies in due proportion to Canada. The record now submitted is one that it depends upon the members and the various Lodges to surpass, and particularly should we aim at eliminating the torpor and lethargy that beset some centres. It is not the policy of the Section to inflate our returns with inactive members and we shall only reckon those who take the trouble at least to pay their dues.

It will be observed that Krotona transferred 808 members to the T. S. in Canada of which only 624 were in good standing. New members, demits and some renewals of membership from earlier years not on the Krotona lists number 170, giving a membership as at 30th June of 794.

AMONG THE LODGES

"Use the dollar to what good purpose you may. I have got value received of good books and inspiring lectures. I would like to be of better help," writes a correspondent in an Eastern city, in acknowledging receipt of The Canadian Theosophist.

* * *

The General Secretary has received the following letter: At our Members' meeting last Tuesday, the 18th instant, I was instructed to write to you and express, on behalf of the Lodge, their appreciation of the work which you are doing on behalf of the Canadian Society, and to say how much they all enjoyed your lecture and Lodge talk, and the opportunity of becoming personally acquainted with you and your plans in regard to the development of the Society in Canada. Quite apart from the pleasure which your visit has given us, we have all derived from it a benefit and an inspiration that will go a long way to help us make Winnipeg Lodge what it ought to be, a centre from which Theosophy may be carried into all the towns and villages of the Middle

West. May I give you the assurance of the co-operation of Winnipeg Lodge in the work you are doing to build up a strong and healthy National Society in Canada. With best wishes to yourself, with greetings to the Toronto Lodge, believe me, on behalf of the members of Winnipeg Lodge, yours fraternally, Laurance H. D. Roberts, Secretary.

* * *

Toronto Lodge enjoyed its annual picnic on June 26, when, in spite of the street car strike, over a hundred of the local members and their friends assembled at Centre Island and indulged in the usual sports and games, with abundant luncheon and supper. A round dozen of the Hamilton Lodge also attended, headed by the energetic secretary, Miss Nellie Gates, and spent a few hours with their Toronto friends. It was proposed that next year the picnic be held at Hamilton and the friends from Buffalo, London, St. Thomas and other neighboring cities be invited to participate.

FELLOWS AND FRIENDS

Mr. Francis Grierson has been in Seattle for some weeks, and may be in Victoria and Vancouver during September and October. He expects to return to Los Angeles in November.

* * *

Mrs. Margaret Shields, whose energy and devotion has been so useful in Albany and Toronto, is now in Scotland with her husband, at Seamills Hydropathic, West Kilbride, Ayrshire. "I am finding Theosophists wherever I go," she writes, "and they seem to be the only people who are getting the best out of things. No grumbles and no regrets."

* * *

Mr. Fenwick L. Ellis, who was on overseas service, in the course of his duties was engaged in the lumbering operations which included the Windsor Castle Park. Here the great oak, 1400 years old, known as the William the Conqueror's oak, because he had been accustomed to sit under it nearly 1000 years ago, was cut down and sacrificed to the needs of the nation at war. Some portions of the great tree

were kept by Mr. Ellis, who turned them into paper knives and paper weights. He has presented some of these to President Schurman of Cornell University, John Burroughes, Luther Burbank, and others. The General Secretary has to thank him for being included in his remembrances.

* * *

Mr. Frank J. Highett, of Mansfield, Victoria, Australia, was in Toronto early in July and called at the Theosophical Society's rooms. Mr. Highett describes himself as "One of the six," of Ezekiel, chapter 9, and, moreover, he is the man with the inkhorn of the second verse. He has been engaged on his mission since 1906, and may be back in 18 months, he states. His present object is a mission of "linking up conditions," which he does in meeting with various people and centres in view of the "Second Coming," which he expects speedily, as he declares the present state of things will be ended in 1925. Mr. Highett relies on the Great Pyramid measurements for corroboration of his dates, and carries with him two large diagrams, seven or eight feet square on canvass, to illustrate the initiations and the seven planes. In a message he speaks of the miracles of which he has been the agent, and states that Dr. J. M. Peebles, of Los Angeles, now 99 years of age, at once recognized him and his mission. He said that the churches would have collapsed for want of spirituality in the last 25 years but for the inspiration the Theosophical Society had poured into them. He concludes one of his greetings: "Finally, let all the members therefore of your great Society silently affirm for a peaceful loving co-operative unity as against sectarianism and division." Mr. Highett is 69 years of age and has independent means. He has an order laid upon him not to shake hands with anybody, but otherwise seems as normal as our other sixth race brethren in Australia.

* * *

The evangelical spirit is the truly catholic spirit, that is to say, is the only spirit that rejoices in the success of the Gospel wheresoever and by whomsoever the Gospel is preached.—British Weekly.

AMONG THE MAGAZINES

In The Theosophist for June Mrs. Besant objects to the titles, "World-President," "International President," of which she says she found herself possessed. Had the "National Presidents" not sprung up it would not have been necessary to differentiate. General Secretary is the time-honored and more appropriate title. Mrs. Besant sends "loving and grateful thanks for their goodwill and over-generous appreciation of my poor services," to those who had passed resolutions of greeting. She also reminds the Society that her second term of office expires next year. "I shall then be in my seventy-fourth year, and it seems to me that the Society would do well to consider the question of electing a successor, instead of asking me to undertake the third term of office. I have been thirty-one years in the T. S. this month, and have done a fair amount of work. I think that a person younger than myself might be more useful to the Society, and I should not be less ready to be of any use to this beloved movement out of office than in it, as long as I live." Mr. Jinarajadasa pays tribute to the fine code of English athletics in a paper on "Athletics and Occultism," and he expounds the spirituality of fair play and its effect on character. Lady Lutyens has a sensible paper, "Home Truths," in which she asks why so many Theosophists are unhappy. She thinks too much emphasis is laid on one aspect of Theosophy, the existence of the Path of Holiness, and the possibility for men of quickening their evolution. A great many people are trying to go too fast, and to attain the stature of Christ before they have reached the measure of the average man. The result is that "swollen head" is more common in the T. S. than in any other society Lady Lutyens knows. Fear, she says, has been the great instrument of the churches wherewith to fetter the free spirit of man; and fear is a weapon still in use among Theosophists. "If you act in such and such a way, you may be losing an opportunity." Better to lose every opportunity in life than the right

to think for oneself and follow one's individual intuition. "A mistake made after exercising one's best judgment may be of far more value in evolution than an opportunity taken blindfold." And she concludes: "Above all, if we could take ourselves less seriously and laugh more at our own absurdities!" Claude Bragdon's article, "Theosophy at the Cross Roads," puts the question bluntly which has been disturbing many old members of the T. S. "Theosophists will do well to ask themselves whether they are to continue to fulfil their allotted function of leading and directing the spiritual evolution of mankind, or whether, without their being aware of it, the sceptre of this sovereignty may not pass presently to other hands." This question, he says, became acute for him after reading P. D. Ouspensky's monumental book, "Tertium Organum," in the translation of which into English Mr. Bragdon has himself assisted and which we hope to review next month. "In it he unfolds a philosophy which is, in effect, a re-statement of the Ancient Wisdom in terms intelligible to the understanding of the West, based not upon revelation, or the authority of the Masters, but upon the clear cold logic of mathematical certitude, flushed with the warmth and joy of a spirit liberated from the chains of philosophic materialism and fronting the unimaginable splendours of the spiritual life." We accept the symbol for the thing signified, a sin most evilly frequent in connection with astral and psychic divagations. Our language is absolutely inadequate to the spatial expression of temporal relations. Only through a development of art, the combination of feeling and thought at high tension which leads to intuition, a higher form of consciousness, can we arrive at such expression. The literatures of the various sciences, philosophies, religions, sociology, art, culture, do not speak the same language, so that their readers do not understand each other. What is needed is a synthesis, such as that to which H. P. B. pointed the way in The Secret Doctrine. The first of five needs which Mr. Bragdon mentions is "The need for spiritual light.

The spiritual light of latter day Theosophy is too obscured by **psychic smoke.**" Ouspensky's fascinating volume is to be had from the Manas Press, Rochester, N.Y.

* * *

The Adyar Bulletin has an excellent article on "Heredity and the Soul," by Hugh Gillespie. "On the physical plane," he says, "Karma and heredity go hand in hand, for heredity provides and develops the instrument through which Karma functions. In its operations it is simply the physical-plane response to a superphysical plane demand for improved media for soul manifestation and development." Heredity may be described, he proceeds, as the totality of acquired capacities from the past, functioning in the present, or the utilization in the present of the effects of past experience; or it may be described as the capacities developed through experience in past lives manifesting in the present life. It is obvious that without reincarnation the doctrine of heredity is open to the same objection of injustice to the self-conscious entity that is raised against the doctrine of special creation. Mr. Gillespie dwells on the dangerous tendency in all forms of society to treat units in the mass. "Society is not an organism; it has no inherent power of self-development; it has no soul and can never reincarnate. . . . Only through the experience gained by the immortal reincarnating ego, is the breath of life breathed into the dry bones of society and it is made to live." And yet certain streams of egos maintain a voluntary relation more or less prolonged towards each other, which practically provides something like a national heredity. "F. K." provides a paper headed "Miscellaneous Flapdoodle," which notes the first appearance in India of Rev. Mr. C. W. Leadbeater, with Dr. Franz Hartmann and Mr. and Mrs. Cooper Oakley, on December 21, 1884, and suggests that Mr. Leadbeater's last incarnation was in Greece.

* * *

The Theosophical Quarterly, which is the organ of The Theosophical Society deluxe in New York, in the July number reports the convention of that body in April.

Two German Lodges asked for a revocation of the resolutions adopted in 1915,—“That war is not of necessity a violation of Brotherhood, but may, on the contrary, become obligatory in obedience to the ideal of Brotherhood,” and “That individual neutrality is wrong if it be believed that a principle of righteousness is at stake.” The German Lodges asked for revocation on the ground that the resolutions operated as a dogma, and therefore violate the constitution, which declares that no member shall promulgate or maintain any doctrine as being that advanced or advocated by the Society. The convention carried unanimously a resolution expelling the Germans and all who adopt or approve a similar attitude. Mrs. Bessant anticipated this action before the war began. In the discussion previous to the adoption of the resolution the distinction between dogma and principle was pointed out. “A statement of opinion which pretends to be a statement of principle becomes thereby a dogma.” Action is taken after five years’ interval to give the German members a chance to repent. “We have not judged them. We have left them to judge themselves.” It is not difference of opinion that separates men. It is difference of aim and ideal. The T. S. is not static but dynamic. Can the T. S. be properly represented by men “unwilling to pronounce that it is a man’s duty to take definite action for what he sees to be right? Exclusion from the nucleus and assimilation with the nucleus were regarded as the process in operation. “By their fruits ye shall know them” was quoted. The German Lodges were expelled not for objecting to a dogma, but for lack of brotherhood. Henry Bedinger Mitchell begins a study of Dr. J. McTaggart Ellis McTaggart’s book “Human Immortality and Pre-Existence,” a contribution to the literature of Reincarnation which should be in the hands of every Theosophist.

* * *

The Sunset of Bon Echo is an occasional publication edited by Flora MacDonald for the Whitman Fellowship of Canada. The issue for April-May is a Horace Traubel number and is a glowing

and affectionate tribute to Whitman’s devoted biographer. Traubel died at Bon Echo on 8th September last, and a full record of his visit there, his dedication of the mighty rock towering over the unfathomable depths of Lake Massanoga, and many friendly tributes are given. The dedication ceremony for which Traubel had come from New York was carried out on 25th August. Besides Flora MacDonald and Horace, there were Frank Bain, Anne Montgomerie, Bessie Morris, little Paul Bain and George Morris in one boat; Reginald Penton, Mildred Bain, Margaret Morris and Betty Bain in another boat; Colonel and Mrs. Cosgrave and Mrs. Lapham and Flora MacDonald Lapham in canoes. It was a simple act, Horace and Flora MacDonald laying their hands on the base of the gigantic granite cliff, while Horace said “Old Walt.” There is an account of many remarkable psychic experiences which occurred during Traubel’s visit and about the time of his death. These forty pages with their various articles and unique photographs are a souvenir to possess. It is a pity they are so marred by typographical errors. Copies may be had from Mrs. Flora M. Denison, Bon Echo, Ont.

* * *

The instalment of the history of “The Theosophical Movement” in “Theosophy” for July is occupied wholly with the Hodgson report for the S. P. R. on Madam Blavatsky, or, as the report describes itself “On Phenomena connected with Theosophy.” This account is very well written and highly creditable to “Theosophy.” Such analyses as this, Mr. Charles Johnston’s in The Theosophical Quarterly for July, 1907, and others who knew H. P. B. as Mr. Hodgson did not indicate the difference between those who accept H. P. B. as the messenger of the Brothers of the White Lodge, and not as Mr. Hume, Mr. Massey and others still more intimately associated with the Society, as “a medium used by the Masters for certain work in default of a better instrument.” The occult value of the S. P. R. report is that it stands as a test, a real initiation for those who wish to measure their intuition and be honest

with themselves. One gains little or nothing by blind belief. There is a higher way, and blessed are those who find it. "Theosophy" publishes Madam Blavatsky's dignified and convincing letter to "The Times." Anyone who has had experience in such matters knows how easily prejudice may mislead. The Parnell letters and The Times is a case in point. Once an opinion is formed it is practically impossible to get the ordinary man to reconsider his position. Nor the extraordinary man either. Sir Conan Doyle, for example, recently declined to go back on the report of Dr. Hodgson, practically repudiated by Hodgson himself by his own later life. This recalls the delightful way in which our old friend "Julius"—now, alas! no longer friendly—treated the subject in "The Path" of May, 1888. Whether the confession of the Coulombs will ever clear the situation or not, there is sufficient in the known facts to satisfy those acquainted in any degree with occult law. Even to the ordinary man what more is necessary than the fact that the two handwriting experts to whom the "Mahatma letters" were submitted independently decided that they were not in Madam Blavatsky's handwriting. This did not suit Mr. Hodgson's theory at all. He interviewed the experts and got them to change their minds, reverse their first independent judgment, and decide that Madam Blavatsky did write them. In the construction of his fascinating stories of Sherlock Holmes, Sir Conan Doyle undoubtedly first invents his plot and then arranges his incidents accordingly. Theosophists, however, must not fool themselves in that way.

* * *

A splendid article by C. W. Leadbeater on "Getting On in Theosophy" leads The Messenger for July. It is the substance of an address given to those joining the Society in Sydney. It is an appeal for study and work in spreading the good news. "All the Theosophical teaching is given in the Theosophical books, and anyone, members or not, can buy those books and learn most of what we have to tell. There is a vast amount of information available in the Theosophical books, more especially in Madam Blavatsky's 'Secret

Doctrine'; I suppose there is little we can teach you which is not either directly stated or inferred in its pages," which is a timely admission. Mr. Leadbeater emphasizes the value of the work everyone who knows anything can do for those who know less. Mr. Rogers fills thirteen pages with a statement of his intentions and views regarding the Society and Krotana. He intends to cut down the clerical staff to five or so and move the business office to Chicago, as being the centre of the Theosophical population of the section. We must await the action of the convention for the outcome. It has been decided to establish a University of Theosophy at Krotana, and a committee of which Mr. W. A. S. Colter is chairman has been formed. Mr. C. H. Marvin, M.A., Ph.D., is to be director of faculty and curriculum, but will continue as at present assistant director of the University of California, Los Angeles. Dr. Frederick Finch Strong is to be Dean of the Faculty. Fourteen departments are outlined. Many Theosophists are of the opinion that the method is to capture existing universities by the spread of Theosophic teaching. To permeate the thought of the age is the eclectic ideal. There is always danger of narrowness in a body of men herded together and necessarily out of touch with the rest of the world. The finest of universities scarcely escape this risk, and it is one of which a Theosophical university must be particularly careful.

CORRESPONDENCE

"MILK FOR BABES"

Editor, Canadian Theosophist:—With your exceptional knowledge of Theosophy it is easy to understand what prompts your message in The Canadian Theosophist of June, conveyed in the words, "The Masters want helpers, not babes that are always needing support and nourishment. Those who refuse to partake of the strong meat and prefer something simple and light, a milk diet, in fact, cannot expect to be entrusted with the heavy burdens and responsibilities of the world's Karma." Vigorous words indeed! You are paraphrasing the Master

who said, "Ye are neither hot nor cold. I spue you out of my mouth."

But Theosophy stands alone, supreme and inspiring in appealing to reason by its tolerance, its calmness, its confidence. It is reflecting the Truth and is not disturbed. One great duty of a Theosophist is to encourage others to sense that Truth. This can be done in many ways, and vigorous measures find a place in sowing Theosophic thought. But it seems to me that the first essential is to live Theosophy in your deed—calmness, moderation, sympathy, practical charity and, above all, patience. Many a soul eager for advancement may not be ready for the profundities of either *Isis Unveiled* or the *Secret Doctrine* which you recommend. The technical and unfamiliar phrasing alone of these colossal text-books would appal many an earnest seeker for the Truth, if that seeker had not been prepared by months of study for some slight understanding and appreciation of them. Don't let us scold at the beginning of a new section of the I. T. S. Let us encourage the weaklings even though they are in the milk diet stage. The great thing is that they have come into a knowledge, however slight, of Divine Wisdom. Let us make the way of entrance to Theosophy easy at all events. It is something to have shown a brother the right path—to have directed his thoughts to the Eternal Truth. We are all strugglers on the road and, to quote again from the same number of the *Theosophist*, "perhaps a veil might in an instant" fall down from the spirit that is struggling and he soon "would be long ahead of us all."—Faithfully yours, A Beginner in Theosophy.

* * *

We are the last in the world to think of quenching the smoking flax, and the reference to the helpers that the Masters need should not and, indeed, cannot be construed to mean those who are outside the Theosophical Society or only beginning to understand the truths of Theosophy. The recommendation to old members of the Society to study the more advanced and the fundamental literature of the movement seems to be necessary

when after years of membership many Fellows of the Society are found never to have opened "*The Secret Doctrine*," and one official document of the American Section told its readers that that work should only be used as an encyclopedia and not regularly studied. There is room for every class of literature in the movement, elementary, expository and advanced, and there is special need for discrimination in its use. But members who have been years in the Society should be encouraged to study and think for themselves to the end that they may develop their faculties and be prepared to take up the work of enlightening others in the field that is so wide, and in which the workers are so pitifully few. The abilities of the members of the Society are frequently much underrated. All over Canada are men and women quite capable with a little application of becoming able exponents of Theosophy, and some much more than able. But they must be encouraged to pursue their studies. Our correspondent will remember the weighty words of "*The Voice of the Silence*," "Before thou takest thy first step, learn to discern the real from the false, the ever-fleeting from the everlasting. Learn above all to separate Head-learning from Soul-wisdom, the 'Eye' from the 'Heart' doctrine. Yea, ignorance is like unto a closed and airless vessel; the soul a bird shut up within. It warbles not, nor can it stir a feather; but the songster mute and torpid sits, and of exhaustion dies. But even ignorance is better than Head-learning with no Soul-wisdom to illuminate and guide it." Too many of us are sitting mute and torpid, when the world is hungering for truth and our hearts should urge us to proclaim it.—(Editor.)

* * *

Remember, thou that fighest for man's liberation, each failure is success, and each sincere attempt wins its reward in time.—Voice of the Silence.

* * *

Prepare thyself, for thou wilt have to travel on alone. The Teacher can but point the way. The Path is one for all, the means to reach the goal must vary with the Pilgrims.—Voice of the Silence.

THE CANADIAN LODGES

Banff Lodge.

President, vacant; Secretary, George Harrison Paris, Banff, Alta.

Calgary Lodge.

President, Miss Annie L. Stephenson; Secretary, E. H. Lloyd Knechtel, 510 Rosedale Crescent, Calgary, Alberta.

Creelman Lodge.

President, S. M. Stone; Secretary, Frederick T. Schmidt, Box 85, Fillmore, Sask.

Edmonton Lodge.

President, Reginald D. Taylor; Secretary, Miss Alice M. Daley, 2 McLean Block. Rooms always open, 338 Tegler Block.

Hamilton Lodge.

President, W. F. Gothard; Secretary, Miss Nellie Gates, 329 King Street East, Hamilton, Ont. Lodge room, Royal Templars' Building, Walnut and Main Streets.

London Lodge.

President, Edward H. McKone; Secretary, Mrs. Helen M. Shaw, 287 King Street, London, Ont. Meetings held at 212 Dundas Street.

Medicine Hat Lodge.

President, John W. Pickard; Secretary, Gordon Victor Cook, 558 Parkview Drive, Medicine Hat, Alberta.

Montreal Lodge.

President, J. F. McLean; Secretary, Miss Helena Burke, P.O. Box 351, Station B, Montreal.

Nanaimo Lodge.

President, Dr. W. E. Wilkes; Secretary, Mrs. Norah Reynolds, 725 Comox Road, Nanaimo, B.C.

Ottawa Lodge.

President, Mrs. Myra F. Cox; Secretary, David H. Chambers, Apartment 2, 4 Howick Place, Ottawa, Ont.

Regina Lodge.

President, John Hawkes; Secretary, George Black, 1008 Scott Street, Regina, Sask.

St. Thomas Lodge.

President, George L. Haight; Secretary, Mrs. Hazel B. Garside, 66 Hincks St., St. Thomas, Ont.

Summerland Lodge.

President, Mrs. Kate Bentley; Secretary, J. W. S. Logie, West Summerland, B.C. Lodge rooms are in the Ritchie Block, West Summerland, and Library in Drug Store below.

Toronto Lodge.

President, Albert E. S. Smythe; Secretary, Harry R. Tallman, 71 Ellerbeck Avenue, Toronto, Ont. Lodge rooms, No. 501-2, 22 College Street.

Vancouver Lodge.

President, James Taylor; Secretary, Miss Catherine M. Menzies, 1242 Nelson Street, Vancouver, B.C. The lodge rooms are at 221-5 Duncan Building.

Julian Lodge, Vancouver.

President, A. M. Stephen; Secretary, G. E. James, 310 Empire Building, Vancouver, B.C.

Orpheus Lodge, Vancouver.

President, W. C. Clark; Secretary, A. L. Crampton Chalk, 2002 Whyte Avenue, Vancouver, B.C.

Victoria Lodge.

President, W. B. Pease; Secretary, Miss Ruth Fox, 1048 Collinson Street, Victoria, B.C.

Winnipeg Lodge.

President, Mrs. George Syme; Secretary, Laurance H. D. Roberts, 494 Rosedale Avenue, Winnipeg, Man. Lodge room, No. 33, Music and Arts Building, Broadway and Hargrave Sts. Public meeting, Sunday at 3.

Blavatsky Lodge, Winnipeg.

W. A. Deacon, President; W. A. Moore, Secretary, 511 Agnes Street, Winnipeg; phone Sher. 1756.

* * *

Look not askance; the Holy One will ever be the same, the God of all, though oft invoked by many a different name.—Persian Sufi Text.

THE CANADIAN THEOSOPHIST

The Theosophical Society is not responsible for any statement in this Magazine, unless made in an official document.

VOL. I. No. 6.

TORONTO, AUGUST 15, 1920.

Price 10 Cents

HELENA PETROVNA BLAVATSKY

It has always been the business of the opponents of progress and liberty to vilify, traduce, slander, and if possible overthrow the messengers of wisdom and love. In every age they have been persecuted and martyred, and in our own day, when martyrdom is somewhat out of date, what could be done to discredit the author and her work was done by those who dreaded the publication of *The Secret Doctrine*. The young man of 22 who was sent to India by the Society of Psychical Research to report on the remarkable woman who had caused such a sensation there; who made his report without having met her, and on the strength of purchased evidence from dismissed servants; lived to become a convert to spiritualism and to profess belief in miracles and phenomena far more sensational than anything he had sought in the first place to discredit; fairly represented the public attitude of his day. Dr. Hodgson admitted privately on later occasions that if he had known more he would have made a different report, but he never had the courage to revise the statement that even yet is left to gull the people who do not take the trouble to read its incredible pages. The brilliant woman who impressed all India, who won the friendship of Lord Lytton, then viceroy, and was a welcome guest at Government House, who kindled the flame at which Marion Crawford and Kipling and many others lit their lamps, at whose feet in Avenue road in London subsequently there sat Arch-

bishop Benson's wife and her three sons, Oliver Lodge, and many another, eminent beyond mention; who was described by Professor Corson as the most remarkable person he had ever met in the course of a long, far-traveled and widely experienced life, needs no defence, not even against the charge of being a Russian spy—she, who spent her life for liberty! But those who owe her so much occasionally desire to pay her a tribute of esteem and affection.

Madam H. P. Blavatsky, had she lived, would now have celebrated her 89th birthday, as she was born on August 12, 1831, but she died on May 8, 1891. She left behind her a body of literature, which, in conjunction with the other work she did and the movement she started in 1875, was the main factor in turning the scale against the materialism and irreligion into which the world had lapsed. In 1874 Prof. Tyndall had made his celebrated Belfast address, asserting that in matter he found the "promise and potency of every quality of life," and consciousness had come to be regarded as a secretion of the bodily organs, like bile! In 1877 Madam Blavatsky published the two volumes of "*Isis Unveiled*," which at once stirred the literary, philosophic and religious worlds to their depths. "Who that ever read Plato and fathomed his *To 'On*, 'whom no person has seen except the Son,' can doubt that Jesus was a disciple of this same secret doctrine which had instructed the great philosopher?"

was the question (p. 38—9, Vol. II.) which struck the new note of religious unity in the world.

It is this note of unity which is the special message which Madam Blavatsky had to bring, and distinguishes it from the rest. Others may oppose, but she is all-embracing. Opponents and helpers alike belong to the great unity. Many new sects and systems have arisen in recent times. They all profess to be unique. Even the Theosophical Society, which Madam Blavatsky founded, has split up into various bodies, which only agree in repudiating each other's authority. The Theosophical Society, as I understand it, was not intended to be a society for the diffusion of sunlight, but a society for teaching people how to open their eyes. When a society or church professes to have the only true sunlight, one doubts the ability of its members to discriminate between coal oil and hydro power, not to mention daylight.

Madam Blavatsky has rarely been recognized by the public, or even by her later students, as she was known by her friends and early acquaintance. Many sketches of her life have appeared, and it is necessary to read them all, and then to fill in the great gaps left with a kindly imagination of the power and devotion of this Russian lady of high rank who abandoned her position of wealth and comfort to learn how to give herself to humanity and how to make the gift of value and use.

It is the custom among the thoughtless to fancy that they who sacrifice much find no difficulty about their discipline, that they can give up without feeling loss, that they can endure hardship without sensation, that they can bear solitude and friendlessness without a pang of loneliness, that they can do their work under the greatest difficulty, and never for a moment suffer from tedium and weariness; that ease and toil, that wealth and poverty, that starvation and plenty are alike to them! When men or women have reached that stage of indifference they are somewhat beyond the ordinary high water mark of human evolution.

The work of such a woman as Madam Blavatsky, done under all the burden of the Kenosis, with only an average body to bear the strain of a task practically super-human, can only be faintly understood by the most sympathetic among us. The record of those years of voluntary enslavement from 1875 till 1891 when she gave her life-blood for the Theosophical Society and its members, should be familiar to all who would know something of what attends the travail involved in the spiritual regeneration of humanity. This girl, delicately nurtured, artistic in temperament, musical by taste, an exquisite pianist, who had studied under Moscheles, so that she played in public with Clara Schumann, and gave concerts of her own as Madam Laura, this high-born Russian lady, instructed by her Master, gave herself wholly and to the death for the great work of bringing the world in its latest stage to a knowledge of its spiritual inheritance. A heroic attempt had to be made, for western civilization had reached its lowest, most material point.

When the tide began to turn it was to be expected that there would be plenty of old women out with their brooms to try to hold it back. But with irresistible sweep the great floods were rushing back once more over the arid stretches. Men of research and reflection felt the impulse, and Prof. Huxley, Tyndall's friend and colleague, only required till 1893 to turn about and repudiate the materialistic hypothesis, which he did in the Romanes lecture of that year, just two years after Madam Blavatsky's death.

In the meantime she had published three most notable books, "The Secret Doctrine," "The Key to Theosophy" and "The Voice of the Silence." These, with "Isis," are a sufficient library for any student of occultism, mysticism, religion, and they contain enough science and philosophy for any ordinary man. In "Isis Unveiled" one learns the "secret of secrets, that soul is not knit to flesh," and the whole book is the first attempt in our day to place the science of the soul on the same basis, as far as intellectual

processes can, as the science of the body. So many people fail to perceive, that while it does this, it never overlooks the spiritual character of all truly Theosophical teaching and knowledge, and that it is in action and life alone that it can be known, however learnedly it may be discoursed about. There has ever been much talk "about it and about," and the knowledge of these higher aspects of man's being have been submerged in intellectual and psychic speculation.

"Allied to the physical half of man's nature is reason, which enables him to maintain his supremacy over the lower animals, and to subjugate nature to his uses. Allied to his spiritual part is his conscience, which will serve as his unerring guide through the besetments of the senses; for conscience is that instantaneous perception between right and wrong, which can only be exercised by the spirit, which, being a portion of the Divine Wisdom and Purity, is absolutely pure and wise. Its promptings are independent of reason, and it can only manifest itself clearly when unhampered by the baser attractions of our dual nature." (Isis II., 305.)

"The Key to Theosophy" is adequate for the spiritual instruction of any one who desires to know The Path. It is a book that gives offence to a certain type of Spiritualist, on account of the warnings given against various phases of mediumship, and the more trivial and baser aspects of phenomena hunting.

"Do you not believe in their phenomena at all?" is asked, and the reply is worth attention.

"It is because I believe in them with too good reason, and—save some cases of deliberate fraud—know them to be as true as that you and I live, that all my being revolts against them. Once more I speak only of physical, not mental or even psychic phenomena. Like attracts like. There are several high-minded, pure, good men and women, known to me personally, who have passed years of their lives under the direct guidance and even protection of high 'spirits,' whether disembodied or planetary. But these in-

telligences are not of the type of the 'John Kings' and the 'Ernestes' who figure in seance rooms. These intelligences guide and control mortals only in rare and exceptional cases to which they are attracted and magnetically drawn by the karmic past of the individuals. It is not enough to sit 'for development' to attract them. That only opens the door to a swarm of spooks, good, bad and indifferent, to which the medium becomes a slave for life.

"It is against such promiscuous mediumship and intercourse with goblins that I raise my voice, not against Spiritual Mysticism. The latter is ennobling and holy; the former is of just the same nature as the phenomena of two centuries ago, for which so many witches and wizards have been made to suffer."

She makes it clear also that the Masters or Mahatmas are not to be confused with "spirits" of any seance-room description. "If you listen to what people say you will never have a true conception of them. In the first place, they are living men, born as we are born, and doomed to die like every other mortal The Masters do not guide the Society—not even the founders—and no one has ever asserted that they did; they only watch over and protect it." A good many contrary things have been said, but this is what Madam Blavatsky taught.

Mr. A. P. Sinnett's "Incidents in the Life of Madam Blavatsky" is the most complete record of her early life to be had. Mr. Claude Bragdon has written a little book, "Episodes from an Unwritten History," which lays valuable emphasis on certain points. Col. Olcott's "Old Diary Leaves" should be read in conjunction with other narratives with an eye to omissions and corrections. Countess Wachtmeister published a small volume of "Reminiscences of H. P. Blavatsky" which cover some intimate phases of her life. Herbert Whyte's "H. P. Blavatsky: An Outline of Her Life," is an excellent brief review. A long bibliography would be required to enumerate the many articles and pamphlets concerning her.

No student of modern Theosophy should fail to read some at least of the attacks made upon her. First of these should be the report in the "Proceedings of The Society for Psychical Research" for December, 1885, of the report on Adyar by young Dr. Hodgson, the youth of 22 upon whom so many men like Conan Doyle and Dr. Schofield now base their opinion of H. P. Blavatsky. Very few read this report. A careful perusal of it will convince most persons that it embodies a violent prejudice and nothing more. The Mahatma letters were at first stated by the experts in handwriting, Netherclift and Sims, not to be in Madam Blavatsky's writing, but (page 283 of the report) Dr. Hodgson finally persuaded them that they were mistaken and "changed his opinion." Excellent experts! The court expert to the German Emperor, Ernest Schutze, affirmed that H. P. Blavatsky's writing had not the remotest resemblance to the writing of the Master K. H. in a written opinion given Feb. 16, 1886. Dr. Franz Hartmann's treatment of the Hodgson business in his "Talking Image of Urur" and in his "Nine Months at Headquarters," must also be read by the student. Among hostile agents W. S. Lillie and A. Solovioff are notable. Lillie is pulverized in "The Modern Panarion," and, of course, he never forgave Mdm. Blavatsky for that. Solovioff accepted her favours while she lived and when she died wrote his book to malign her. Third and fourth hand critics like Dr. A. T. Schofield, or J. N. Farquhar, who actually know nothing of "The Secret Doctrine" nor have even read "The Key to Theosophy," abound, but will not interest the serious student who has been over the original ground.

That H. P. B. was the agent of the White Lodge in bringing a knowledge of Theosophy once more to the decadent west is the view of those who knew her best and loved her most. The Master K. H. wrote to Colonel Olcott on one occasion on this subject, and in Lucifer for October, 1888, the message may be found. A few sentences are all that can be given here.

"Make all these men feel that we have no favourites, nor affections for persons, but only for their good acts and Humanity as a whole. But we employ agents—the best available. Of these, for the last thirty years, the chief has been the personality known as H. P. B. . . . Imperfect and very troublesome; nevertheless, there is no likelihood of our finding a better one for years to come, and your Theosophists should be made to understand it. . . . Since 1885 I have not written, nor caused to be written, save through her agency, direct or remote—a letter or a line to anybody in Europe or America, nor have I communicated orally with, or through any third party. Theosophists should learn it. You will understand later the significance of this declaration, so keep it in mind."

In the same place H. P. B. testifies that these Masters "are living and mortal men, whose Great Wisdom and Occult Knowledge have won the profound reverence of all who know them. Those who do not are welcome to spin out any theory they like about the 'Adepts'—even to denying point-blank their existence."

Her mission was to serve them and Humanity. There is no greater service in which to enlist.

SACRAMENTS AND GRACES

In commenting on an article on "The Restoration of Theosophy" in the "Church Reformer," Lucifer for August, 1889, remarks that "our Christian members especially will read it with joy, though, if believers in reincarnation, they must be fully aware that the 'Sacraments and Graces' of any church are comparatively as transitory as their own ephemeral personalities, and for their efficacy depend on the **faith** of the assistants. Forms and observances in religion, from praying calabashes to Extreme Unction, are to be compared to the ceremonies of Magic which are mere aids to the wavering; the **Will**, to be really efficacious, must be constant; the fits and starts of emotion do but make the path more difficult."

AMONG THE ADEPTS

CONFIDENTIAL COMMUNICATIONS FROM THE HINDU ADEPTS
AND CHRISTIAN MYSTICS

By FRANZ HARTMANN, M. D.

A POSTSCRIPT TO HIS "REMINISCENCES"

TRANSLATED BY FRITZ HAHN

DEDICATION

To Her Excellency

PRINCESS MARIA ROHAN

NATUS

DUCHESS DEGENFELD-SCHONBURG

To you—to whom I'm bound in soul's
embraces;
With me through many lives you wan-
dered here,
In light and darkness steadfast through
the ages,
With a sister's love you stood ever near.

To you—so patient in life's many trials
Together as we sought the light beyond,
And then, when on the road to Wisdom,
Upon the heights we found our own.

To you—this book is dedicated—
What in my heart so sacredly I held,
And if you gather from the lines unfolded
The strength and fortitude to higher life
imparted,
My inmost wish is here fulfilled.

PREFACE

"A little Knowledge is a dangerous
thing."

H. P. Blavatsky in her "Key to Theoso-
phy":—

"I say again, every earnest Theosophist
regrets to-day, from the bottom of his
heart, that these sacred names and things
have ever been mentioned before the pub-
lic, and fervently wishes that they had
been kept secret within a small circle of
trusted and devoted friends."

If I attempt, in spite of these experi-
ences, at the urgings of many friends to
continue my "Reminiscences," to speak
about things which "I would have rather
not disclosed," it is certainly not done to
make a Sceptic believe that such Adepts
exist, and least of all to try to prove
something. It is my intention, as many
wrong impressions have reached the pub-
lic, to emphasize the known facts, and to
help honest seekers after the truth, but
not to satisfy mere curiosity alone.

For the same reason I do not hesitate,
to make the life portraits of these well-
known Adepts available to the readers of
the Lotus Blossoms, inasmuch as they
have been published for sale in U.S.A.,
and England. The originals were painted

by Herman Schmiecchen in London, and are highly treasured by most members of the Theosophical Society. How much the artist depended on his intuition and imagination, I am unable to tell, but have good reason to believe that they represent the originals very closely. I harbor the greatest respect for these exalted noble and wise men, and owe them a great deal of gratitude. For this very reason I pledged myself, not to make them the objects of superstitious fanaticism, but to explain their teachings so they can be understood. They do not want to be venerated as miracle workers, for their teaching is that every man has the sacred shrine of the true saviour within.

"Within yourselves deliverance must be sought," or to quote their own words: The best master for any one is his own sixth principle (Buddhi), deep-rooted in the seventh (Atma). H. P. Blavatsky adds: "Who can guide others to find that Master within oneself is truly a Saviour." In this sense Adepts are Saviours of the World. But we must not misunderstand these teachings of seeking and finding the Saviour within us, as making other masters superfluous, nor taking it for granted, if we haven't found him within ourselves we can be our own master immediately. Self-control is a tedious art, and only attained through self-knowledge. This self-knowledge is not possessed by anyone who cannot lay aside self-delusion and recognize in the light of wisdom that true Self the Lord and Master. If the following lines will throw light on the path, they will have served their purpose:

I.

H. P. B. AND HER MASTERS

Thus has been reported:

Everyone who knew H. P. Blavatsky in her youth agrees that she was a "peculiar saint" from childhood up. She was a child of Nature; she lived in Nature and Nature lived in her. From early girlhood she possessed the rare faculty of seeing the innermost in Nature with a clear sight, and of sensing secrets unknown to ordinary beings. As this is not written for those who do not know any-

thing about these things, and who think that the stories of "Spirits in Nature" are lies—and that no other beings exist except visible ones, we do not have to excuse ourselves in mentioning such things, but take it for granted that there exist in our material world other supernatural and spiritual states or "planes" beings in which can only be seen by those who have the faculty to see them.

Blavatsky had this faculty in a high degree. She had intercourse as a child with these elementals known as Gnomes, Sylphs, Undines and Salamanders, as a matter of course, and was very much puzzled why others could not see her playmates and comrades as well as she could. Sinnett mentions a lot of anecdotes in his book, and many were told to me by her sister, Madame Jelihovsky. Astral seeing is nothing unusual to-day. Anyone interested will find many such reports in spiritist and occult literature. Nevertheless, we will mention several typical cases as examples. Madame Jelihovsky says about H. P. Blavatsky: The whole of Nature was nothing dead or mechanical to her, but a living spiritual being. As a child she was the most peculiar creature, two characters distinctly expressing themselves, just as if two beings lived in one single body. One, obstinate, malicious and imperious; the other mystic and metaphysical, similar to the seeress of Prevorst. Her fancy, or what we called fancy in those days, was very strongly developed. For hours at a time she told us the most wonderful and incredible stories with such certainty and conviction as to leave not a particle of doubt in our minds that what she related to us actually happened to her. Although fearless and courageous as a child, she nevertheless trembled at those appearances. She assured us that something was pursuing her. "Those terrible, glaring eyes," she called it. On such occasions she covered her eyes and shrieked so loud that the whole family came running. Other times she had laughing spells, caused by the pranks of her invisible playmates. She saw them in every dark corner, in every bush in the garden, and in the empty drawing rooms of our castle. Often

they found Helen in the middle of the night half conscious, "just like a somnambulist" in those dark rooms—not knowing how she got there. Sometimes, in the pigeon loft, other times in the natural museum of our grandmother. All these stuffed animals, crocodiles, sea lions, ice-bears, etc., lived in her imagination, and told her their experiences. There was no empty space for her. Everything was alive for her, even stones and the sand of the sea. Everything had an inner meaning, secret to the rest of the world. At times we made excursions to a part of the country which used to be seabottom in times gone by. We found shells and fossils, the remains of animals of the sea. Wonderful was her description of these sea monsters, whose forms she drew in the sand. She described their fights, which may have happened thousands of years ago on the very spot where we camped—the sea with its deep blue waves, the seabottom with its grotesque fauna, the coral reefs and water animals, all to our great astonishment.

We do not need to assure the reader that she never heard of re-embodiment. We could never have mentioned such a thing in our most Christian orthodox family—nevertheless, she could tell us about it. For instance, we had in our museum a long-legged, stuffed flamingo. Once upon a time, she assured us, he was a man—but after committing crimes and murder he deteriorated to an animal existence and took his abode in this flamingo. Those who understand the art of "Psychometry" and Reincarnation, can easily understand this, even if fancy has a part in it. At the same time there are many proofs in existence what she clairvoyantly saw really existed. We select amongst the many examples the following:

In the year 1858 a man was found murdered in a tavern not far from Madam Blavatsky's sister. The murderer was unknown. The police commissioner of the district came to the village to get information. On this occasion he called in Blavatsky's father, and he advised him to find his man with the help of Helen's occult powers. The commissioner was a skeptic and made fun of the suggestion.

This angered Helen, and to humble him she told him the following:

"While you talk nonsense here, the culprit, by the name of Samoylo Ivanof, has before daylight escaped over the frontier of your district and is at present in the house of a farmer by the name of Andrew Vlassoff, in the village of Oreschkino, where he hid himself in the hayloft. If you go there at once you will catch him. Samoylo Ivanof is an old pensioned soldier. He was drunk and had a fight with his victim. The homicide was not premeditated. It is a misfortune, not a crime." After hearing this the commissioner left at once. The next morning a messenger brought the news that in the far-off village, Oreschkino, 30 miles away, the pensioned soldier, Samoylo Ivanof, was found in the hayloft and confessed the deed, "just as Helen had described it." This proof of clairvoyance had some unpleasant consequences for her father, as the police in St. Petersburg wanted to know exactly how the young lady knew all these particular facts. The police did not believe in clairvoyance, and not satisfied with these explanations, her father could do nothing else but quiet them in the way which proves effective with Russian officials.

H. P. Blavatsky had a very sensitive nature and was a remarkable medium until her twenty-fifth year. In her presence occurred all these surprising phenomena which are known to the students of spiritism and need not be mentioned in detail, as enough literature has been published on this subject. While the spiritistic mediums on these occasions are perfectly passive and these phenomena are not caused by themselves but by forces and beings unknown to the mediums, Blavatsky was conscious of them and could produce these phenomena at will. In her childhood she was an instrument of these spirits. Later she obtained command over them and controlled these so-called spirits. This was only possible since she possessed the faculty to see them.

So, for example, she could produce the well-known spirit rapping at will and without any external means, and by this

(Continued on page 92)

THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY
IN CANADA.

Published on the 15th of every month.



Conducted by the General Secretary, to whom all communications and remittances are to be addressed at 22 Glen Grove Avenue, Toronto, Canada.

Entered at Toronto General Postoffice as second-class matter.

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E. H. Lloyd Knechtel, Calgary.
Mrs. George Syme, Winnipeg.

GENERAL SECRETARY:

Albert E. S. Smythe.

OFFICIAL NOTES

The General Secretary acknowledges a donation of \$10 from Mrs. Syme, Winnipeg, to the General Fund, the proceeds of treasure trove.

* * *

Thirteen new members in July. Six from Vancouver Lodge, five from Toronto, two from Victoria. These Lodges are not taking summer holidays. Some Lodges have found it takes all winter to recover from the summer vacation.

* * *

It would appear from the general report that in membership Canada stands ninth among the 31 national societies, following Cuba, which has 869; but is fourth in number of new members admitted last year. To maintain this standard it is important that local secretaries will see that the annual dues are promptly forwarded. It is the Lodge and not the individual members who are responsible to the Headquarters for dues. But in order to show active membership the dues must be paid within six months of the beginning of the term.

Mdlle. H. Stephani has just been re-elected for another three-year term as General Secretary of the Swiss Section at the annual general meeting on June 20. Mdlle. Stephani hopes "to work always more truly on the main lines of service outlined by our revered President," and asks for brotherly help and sympathy. She also informs members of the T. S. and of the Order of the Star in the East, that the Guesthouse of the small Community founded by some members in the country near Geneva, is opened to members who should wish to visit it. Address: Domaine de l'Etoile (Canton de Geneve), Switzerland.

* * *

The annual convention of the American Section was held at Chicago on July 12 and following days. Mr. L. W. Rogers was elected National President, and the new trustees are Messrs. Hardy, Holland, Wetski and Miss Gail Wilson. Mr. Rogers' intention was to move the Headquarters of the American Section to Chicago, and a new book concern is to be organized.

* * *

At the suggestion of Mr. J. N. Van Eeden, who had studied under the late Dr. Franz Hartmann, it has been decided to print a translation of Dr. Hartmann's "Unter den Adepten." This book is not to be confused with the book, "With the Adepts," published as "An Adventure Among the Rosicrucians" about ten years ago, by William Rider & Son, Ltd., but is an entirely different work, being, indeed, a "postscript to his Reminiscences." It may be that we shall be able to have the "Reminiscences" also for the Canadian Theosophist. Mr. Fritz Hahn, a member of the German branch of the family of which Madam Blavatsky was such a distinguished member, has accomplished the translation, which should be of great interest to the newer members of the Society, and serve to recall many old memories to their seniors. Subscribers are requested to preserve their copies, as we print a limited edition, and there is sure to be a special demand for this remarkable narrative—"Among the Adepts." The book has never appeared in English before, and is translated from the Leipzig edition of 1901.

Mr. George McMurtrie, Room 502, 22 College St., Toronto, Book Steward of the Toronto T. S., will be glad to fill orders for Theosophical books for those unable otherwise to obtain them. No profit is exacted for this service, and Canadian students may be assured of consideration. Most of the standard Theosophical works, like the Secret Doctrine, The Key to Theosophy, Voice of the Silence, Bhagavad Gita, Ocean of Theosophy, and Mrs. Besant's books may be had without delay.

THE GENERAL REPORT, 1919

The General Report of the T. S. for 1919 has come to hand, and is as usual an exhaustive and comprehensive document. It appears that 1,784 charters had been issued to the close of the year, but only 1,194 Lodges are reported with an active membership of 33,427. The most remarkable fact about the Society during 1919, says Mrs. Besant, is the extension of its organization, new national Societies having been added to its roll in Ireland, Canada, Mexico, Chile, Argentine, Brazil and Bulgaria, while Germany, Austria and Hungary were restored; Chile, Argentine and Brazil were received within the year. Mrs. Besant emphasizes the foundation of the Action Lodge in London, England, every member of which must pledge himself to give a definite amount of time, daily, weekly or monthly, for definite work under the direction of the Lodge. The Lodge is the result of a report by Dr. Haden Guest on the terrible state of the children in Vienna and Budapest. It furnished a small band of workers to carry prompt aid to the starving little ones. In connection with current American controversies Mrs. Besant trusts "that all members will recall the fact that the Theosophical Society serves all religions, but identifies itself with none." Of India she observes that "frequent attacks on the Society are made by the more violent Extremists, for they find that its harmonizing and peace-permeating work is a serious barrier in their efforts to arouse racial hatreds and to utilize religious prejudices in favor of so-called National policy. As usual, their most furious attacks are made against the

President, who stands for amity and goodwill between races and peoples." The Theosophical Educational Trust in Great Britain and Ireland has now six schools under its direction in England, with 456 children, and two affiliated, and has issued four books during the year. Two Scottish schools are placed under the Scottish Educational Trust. The educational movement is the most promising, as it is the most practical of all recent Theosophical developments. The Headquarters at Adyar balance sheet is for eleven months only, due to a change of date in the financial year. The disbursements were 37,625 rupees, and the income, exclusive of a credit balance of 1,660 rupees, was 37,341, showing a deficit for the year of 284 rupees, a rupee being worth about fifty cents. The balance carried forward is 1,376 rupees. The high rate of exchange is one of the chief causes of the deficit. The Treasurer, A. Schwarz, thinks the result may be considered satisfactory, considering the adverse conditions everywhere. The Braille League has been printing Theosophical books for the blind, and a considerable number are ready. The Light-Bringer supplies its issues free to blind readers, 151 being sent out.

AMONG THE LODGES

Miss Violet Trench, who is a niece of Field Marshal Sir Henry Wilson, spoke briefly at a meeting of the Toronto Theosophical Society on Sunday evening, August 1. She touched on her work with the educational side of the movement for the combatting of venereal disease. Miss Trench was one of the early workers in this movement in England. She protests against the double standard, and regards the human body, male or female, as the temple of an immortal spirit, to be preserved pure and consecrated to the Master's service. Ignorance of their origin, their destiny, and the laws of life generally, she regards as the cause of much so-called sin and vice, and so she makes education among girls an essential adjunct of the scientific and medical measures advocated. Miss Trench will be in Canada till the spring.

Vancouver Lodge had an interesting talk in July from Miss Barbara Macleod, an Old Country educationist, on "Old and New Ideals in Education." According to a report in the Vancouver World, Miss Macleod touched briefly on the characteristic features of the various types of education in vogue since primitive times, when the object was simply "to teach the savage how to fight," first on his own account and then in defence of the community. The Hindu, Spartan and Athenian systems were cited to show their diverse aims and methods, as directed to the fuller realization of the "inner" or "outer" world and the securing of the individual co-operation for the benefit of the community, whether by pressure from without or development from within. The Roman ideal had been apparently "to be a just ruler"; that of the monastic system, "to save our souls," etc. With the advent of modern science had come a new ideal. The object was to train the individual to use the facts around him; but the mass of facts had now become so great that "both teachers and children are groaning under the load." The inductive process of the mind had become the fundamental, and "what is given by induction is something imposed from without." The speaker claimed that education must not be so much imposed from without, or so largely a matter of memory. It was not that a child be trained to know a series of facts, but he should live his own life in his own way. "The child has a right to his own experience and his own judgment. It is of greater value to the child than the experience of others."

FELLOWS AND FRIENDS

Rabbi Solomon Jacobs, of Holy Blossom Synagogue, Toronto, who died on Friday, August 6, was one of the broadest minded men of his generation. He never refused an invitation to speak for the Theosophical Society, for which he spoke on a number of occasions, expressing the most complete sympathy for its platform of Brotherhood. Rabbi Solomon was a man of great intellectual attainment, and in England, Jamaica and Canada this was

fully recognized, but his life of charity and public service illumined his mind with higher graces. Rabbi Merritt, in his funeral sermon said, "He extended the hand of brotherhood to all denominations, and never looked at the sectarian labels." What an ideal for Theosophists to follow!

* * *

Francisco Alcaniz, a member of the Annie Besant Lodge of Cuba, has published a volume of essays, "Flowers of the Soul, or Echoes of Infinity," and dedicated as "an offering of gratitude to Madam Blavatsky. It is in Spanish, of course. The first five essays, "Voice of Heaven," "Nosegay of Flowers," "The Eternal Petition," "Light, Life and Shadow," and a "Dialogue Between Spirit and Matter," are by F. T. S's. The remaining thirteen are by some of the "hermanos de la Orden de la Estrella de Oriente."

AMONG THE MAGAZINES

"Theosophy" for August opens with a note on "Impersonality," by the late Robert Crosbie, which we shall take leave to quote elsewhere. The seventh chapter of "The Theosophical Movement" maintains the interest aroused by its predecessors with an account of the attitude of those around H. P. B. in the trying crisis of 1885-6. Damodar's fidelity is recognized and other friends of the time are accorded due credit. The work in the United States from 1886 till 1888 occupies the closing pages of this instalment.

The Bulletin Theosophique, Paris, for July, announces new Lodges at Lyons and Reims. G. Chevrier has an article on the study of the Secret Doctrine, in which he points out that modern science is devoted to form, and the laws of form. But occultism is another thing entirely; it is the science of life. Those who would develop their intuition will not be warned away from the Secret Doctrine by any preliminary difficulties, nor by the offer of intellectual simplifications of things that do not pass along intellectual channels. That which distinguishes an occult book is its influence over the whole character. If one declines to place oneself under that influence it is futile to expect the results

it promises. In the same way that some members of the Theosophical Society read about the Secret Doctrine second hand in books written by others, it is the habit of Western students to read missionary accounts of the Hindu and Buddhist Scriptures. To know them one must read the Scriptures themselves, not other peoples' opinions about them.

* * *

"Theosophy in Scotland" for July takes up Mr. Bragdon's phrase, "psychic smoke" and finds fault not only with his recognition of conditions requiring such a description, but objects even to distinctions between "latter-day Theosophy" and ideal Theosophy. This may be very fine and academic, but it is important for new students to know that there are worse and better presentations of Theosophy, and that a good many of them are clouded in "psychic smoke." It is an excellent thing also to have a man of Claude Bragdon's standing draw the distinction in "The Theosophist."

* * *

The Revista Teosofica for July, the Cuban organ, has a report of the Annual Convention, which met on July 4. The association reports 31 Lodges and 669 members, with 250 transferred to the new Mexican section. This is a very neat little magazine in Spanish, with translations from Mrs. Besant's books and other matters.

* * *

Magazines also received: The Messenger, Divine Life, O. E. Library Critic.

AN AUTONOMOUS SOCIETY

Madam Blavatsky's idea of The Theosophical Society was expressed in 1889, and the more widely this view is appreciated the more fully will the essential principle of Brotherhood be fulfilled in the operations and relations of the various sections of the Theosophical movement. In 1889 she wrote: "There is no longer a 'Parent Society'; it is abolished and replaced by an aggregate body of Theosophical Societies, all autonomous, as are the States of America, and all under one Head President, who, together with H. P. Blavatsky, will champion the cause against the whole world. Such is the real state of things. . . .

"H. P. Blavatsky will always bow before the decision of the majority of a Section or even a simple Branch; but she will ever protest against the decision of the General Council, were it composed of Archangels and Dhyan Chohans themselves, if their decision seems to her unjust, or untheosophical, or fails to meet with the approval of a majority of the Fellows.

"The degree of her sympathies with the 'Theosophical Society and Adyar' depends upon the degree of the loyalty of that Society to the cause. Let it break away from the original lines and show disloyalty in its policy to the cause and the original programme of the Society, and the H. P. B. calling the T. S. disloyal, will shake it off like dust from her feet."

These sentences are but a small part of the article, "A Puzzle from Adyar," which appeared in Lucifer, for August, 1889, but they represent the spirit of the article which should be read by all students of the history of the movement. Partial extracts and quotations are often made from it, but it should be read as a whole.

ONLY ONE REVELATION

No one can study ancient philosophies seriously without perceiving that the striking similitude of conception between all—in their exoteric form very often, in their hidden spirit invariably—is the result of no mere coincidence, but of a concurrent design: and that there was, during the youth of mankind, one language, one knowledge, one universal religion, when there were no churches, no creeds or sects, but when every man was a priest unto himself. And, if it is shown that already in those ages which are shut out from our sight by the exuberant growth of tradition, human religious thought developed in uniform sympathy in every portion of the globe; then it becomes evident that, born under whatever latitude, in the cold North or the burning South, in the East or West, that thought was inspired by the same revelations, and man was nurtured under the protecting shadow of the same Tree of Knowledge.—S. D. I., p. 341 (364).

AMONG THE ADEPTS

(Continued from page 87)

method receive communications according to the alphabet by her "spirits." The raps knocked whenever she wanted them to. On a very skeptical and satirical lady she produced them in the gold filling of her teeth, which was convincing enough.

She produced these raps according to her own statement, in two ways. One was by being perfectly passive and letting these so-called Spirits, that is spiritless, brainless elementals, act through her. They reflected then more or less exactly the thoughts of those present, expressed instinctively the thoughts and emotions of Blavatsky. The other way was by meditation with closed eyes, seeking in the astral light those currents of thought which preserved a genuine impression of some well-known personality, she identified herself with these vibrations (or rather entered into the current of thought of the one departed), and had the words in which she formulated these ideas spelled by raps. For instance, if the spirit announced himself by raps as Shakspeare, it was in reality the departed personality, not his earthly shade, but only the echo of his immortal thoughts which, so to speak, were crystalized in the astral light. Her own brain photographed, as it were, what she saw with her inner eyes, formed it into words, and spelled them by the power of her will in raps.

The intelligent reader might ask why she needed these raps, as she could communicate these thoughts or write them down in a far simpler manner. It must not be forgotten that it was not Blavatsky but the audience wanted these raps. An orthodox believer in spirits will not pay any attention to what an ordinary mortal tells him, but if a "spirit" communicates it through raps he is perfectly satisfied. Helen's assurances and proofs that it was her own doings did not convince them. They must be the spirits of the departed. The world wants to be humbugged, but they love to humbug themselves.

It is quite conceivable that Blavatsky was not born with a perfect knowledge

of Natural laws, and it is not to be wondered at that in her early youth and mediumistic development she supposed these forms of her perception and imagination to be apparitions of departed ones. As an illustration: Helen von Hahn (Blavatsky) had a distant relation in Germany, but had never known her, as she had disappeared from Russia when Helen was a baby. Nobody knew where she had gone; they only heard that she had died somewhere abroad. One day the spirit of this relative appeared to her and told where and under what circumstances she died. The spirit gave the name of the minister who held the funeral service, also the text of the sermon. Day after day this relative appeared and described to her the joys of heaven and her blessedness. Many pages were filled with these communications; many were written by spirit-hand. Amongst these was a copy of a petition which had been sent to St. Petersburg many years ago. A cousin received permission to hunt for this particular petition in the archives, and he found the original. It corresponded exactly with the copy. The writing was the same; even an ink-blot on the original showed on the copy. The proof of the identity of the "spirit" was so convincing that no spiritist would have wanted any further evidence. Even the most hardened skeptic could not have had any answer. On top of this there appeared the spirit of another relative accusing himself of suicide, describing in appealing language his condition in hell, and asked to be prayed for. To show the correctness of this theory of spirits, there arrived in Ekaterinoslav a cousin of Helen, a young cavalry officer. He was encamped near Helen's place. She visited her cousin in his tent, and looking through his effects, childlike, she came across a portrait. At the sight of it she cried out loudly. "What's the matter?" asked the lieutenant. "What's the matter," answered Helen; "in my hand is a portrait of . . . whose spirit visited me daily for a month."

The cousin started to laugh and said: "You are crazy. This is the portrait of my aunt. Far from thinking of dying,

she enjoys life in Dresden, and darns her stockings." This was the truth. The aunt lived and also her son. Whatever was true about the suicide story, the only foundation it had was that he attempted it once and hurt himself slightly. He occupies a remunerative position with a London merchant. Later on, after Blavatsky got to know the "spirits," such errors, which happen so frequently in spiritistic seances, did not happen any more to her.

These occurrences indicate the existence of occult forces not known to everybody; also that the spirit plane or the World-soul is in close connection with the psychic and physical nature of man. Furthermore, that Helen Petrovna Blavatsky, an unusual personality, was equally at home in the Astral plane or so-called "spirit" world as on the physical plane. Within herself these indicated occult forces, will, imagination, spiritual perception, etc., etc., were highly developed. Thoughts were things to her, and the thoughts of others she could read in their Aura just as in an open book. The transcendental beings of a transcendental World were visible and corporeal to her. From infancy she communicated with them. It often angered her as a child, when her governess could not recognize her playmate, a humpback dwarf, not having the ability to see him with her eyes. In later years she controlled these spiritless beings by the power of her spirit elementals, which are still called spirits in want of a better expression.

She not only had experience in early youth with Astral lights, spook apparitions, goblins, elementals, etc., but also came under the influence of higher beings, possessing spirit and intelligence, which made themselves felt by her. It is common knowledge that every child has its guardian angel. Usually they are not seen, but Helen seems to have had extraordinary ones, guarding and protecting her unseen, and saving her from many great dangers. They played with her and were even visible and could be felt by others. The remarkable part of it was that these guardians were not airy spirits,

but living beings, who had the power to be with her, not alone in spirit, but also in person, even if they lived far away from her.

This may sound most improbable and incredible to many readers, especially to those who believe that the whole being of man consists only of his crude material organism. They do not seem to understand that the physical body of man is only his house which the real man inhabits in this physical plane, and that he possesses, in addition to this organism, a finer ethereal body, in which he can leave the physical body, like the snail his house, as soon as he has arrived at the proper knowledge of his own spiritual being.

To those who not only understand the physical, but also the metaphysical side of the human organism, this statement is not incredible. So much has been written by Von Du Prel and others on this subject that it is part of an ordinary education. It is a well known fact that Astral bodies or Doubles can leave the physical body and absent themselves, so it is not worth while to discuss the subject with the ignorant. The Astral body, under these circumstances, has no intelligence, and acts like a somnambulist or dreamer, but there are persons who possess the power to appear with full consciousness and intelligence outside the physical body in the Astral. This is one way in which some apparitions can be explained.

But there is another way to act at a distance. The occult Philosophy knows, besides the Astral body, a spiritual body, or Thought-body, in Hindu "Mayavirupa," which is still less material than the "ether" or Astral body. Everyone who has experimented knows that he can send his thoughts into far away distances and affect other persons, providing they are susceptible. Thought thus projected is part of ourselves, is not separable nor lost, no more than a ray of the sun. To the place you transfer yourself in thought, there you are in thought. It only requires that with your thoughts you transfer your consciousness, and then you are there in reality. The reason this is possible is that in the spiritual world there is neither

space nor distance, according to our idea. The spirit of God in the universe is one only and omnipresent. To be able to transfer your consciousness here and there and in the distance man must reach self-consciousness through the spirit of God. Such a man becomes an "Initiate," "illuminated," or an Adept. Such were the teachers or Masters of H. P. Blavatsky, her guardian angels from early childhood. These Masters were her lifelong associates, and through them she received her instruction. In fact, many of her works can be considered inspired or written by the Masters. Not that she was used like a spiritist medium by a spirit, perhaps unknown to her, as though she was a thoughtless tool, but as a teacher helping his pupil in his work. Neither was this spiritual intercourse between Master and pupil only superficial or objective. The more they harmonized in their souls the more they became in fact one Heart and of one thought. The pupil imbued with the spirit of the Masters, feels himself as Master. He is in complete Harmony with him, and there is no more distinction between the two in their close association. Nobody is able to distinguish any more what is thought as written by the Master and what by the pupil.

The ignorance of this law caused a lot of foolish talk, misunderstandings and accusations against H. P. Blavatsky and others. Finally a parting of the ways amongst the members of the Theosophical Society. One feels the presence of the Masters similar to the presence of God within. No one can demonstrate this scientifically nor distinguish between his divine and human nature except the man who has realized the Divine and acquired this ability to discern by virtue of self-knowledge.

(To be continued.)

* * *

He that shall rail against his absent
friends,
Or hears them scandalized, and not
defends;
Tells tales, and brings his friends in dis-
esteem;
That man's a knave—be sure beware of
him.
—Horace.

A FORECAST

Writing in May, 1918, Prof. Whipple stated: "I expect this world crisis will last until about 1943 and that the young manhood of the civilized world will be terribly depleted. If Peace negotiations begin within the next year, the wars will break out again after further preparation. In any event there will be social and industrial upheavals, unrest and continual turmoil in the heart of each nation for a series of years. So a young man cannot prepare for a chosen career as in normal times. Society is now breaking up for a radical readjustment, which itself does not understand, and I feel sure the keys are in wiser hands than the mortal. Even Astrology—as now taught and understood—stands mute in the presence of the folding away of the old Order of things! Nor will the new Order be an evolution except in some incidental details. I expect it will be a descent, and New Beginning of something that is very old. Here I do not interpret along Theosophical lines at all, though I have many excellent friends among the Theosophists. Every planet, like this, meets a similar crisis when it must finally be established in its career of moving equilibrium."

PRAYER AS ADORATION

Evolutionary law compelled the lunar "Fathers" to pass, in their monadic condition, through all the forms of life and being on this globe; but at the end of the Third Round they were already human in their divine nature, and were thus called upon to become the creators of the forms destined to fashion the tabernacles of the less progressed Monads, whose turn it was to incarnate. These "Forms" are called "Sons of Yoga," because Yoga (union with Brahma exoterically) is the supreme condition of the passive deity, since it contains all the divine energies and is the essence of Brahma, who is said (as Brahma) to create everything through Yoga power. Brahma, Vishnu and Siva are the most powerful energies of God, Brahma, the Neuter, says a Puranic text. Yoga here is the same as Dhyana, which word

is again synonymous with Yoga in the Tibetan text, where the "Sons of Yoga" are called the "Sons of Dhyana," or of that abstract meditation through which the Dhyani-Buddhas create their celestial sons, the Dhyani-Bodhisattvas. All the creatures in the world have each a superior above. "This superior, whose inner pleasure it is to emanate into them, cannot impart efflux until they have adored"—i.e., meditated as during Yoga. (Sepher M'bo Sha-arim, translated by Isaac Myer, Qabbalah, pp. 109-111.)—S. D. II., pp. 115-116 (122).

CORRESPONDENCE

Editor, Canadian Theosophist:—You may remember that I told you, that when I saw Mr. Wadia in Seattle I suggested to him the advisability of compiling a list of the best Occult Novels, as these novels form a very easy and pleasant introduction to Occultism, and he thought the idea a good one and suggested that I compile the list which could later be published in the "Theosophist." I hear from Mrs. Wisdom and Mr. Wilkinson that you have a splendid library in Toronto, and very possibly you could get your librarian to send me a list of the best ones known to yourself and some of your widely-read members. I already have 60 or 70, and no doubt you will duplicate many of the ones I have got, but when you do, this will only strengthen my own judgment in the matter. I may say that I am ruling out weird books like "Dracula," as the element of the "horrible and awful" would be out of place in the selection I am making, and would defeat the object I have got in view. If you can get your librarian or some other one to send me a list I should indeed be very grateful. With kind regards and wishing you all success, yours cordially and fraternally,

James Taylor.

789 18th Ave., West Vancouver, B.C.

Readers of The Canadian Theosophist might send Mr. Taylor the names of any good Theosophical or occult novels they know.

"ON THIS ROCK"

A passage about which there is much dispute among the churches ought to be clear to the student of comparative religion. There is no doubt for such students of the practical identity of Mithraism and Christianity. It was almost a matter of chance at one point whether the old names and forms of Mithra would survive or be merged in the Christian tradition. The influence of Constantine prevailed, and Mithra was gradually forgotten, the new priesthood quietly assisting his oblivion. Mithras was regarded among the Persians as Theos ekpetros—God of the rock. Mithras was the Anointed One, the Messenger of the earlier cycle. To the exoteric layman there are Gods many and Lords many, but to the esoteric student there is but one Christ and one God, and the God of the Rock of the cycle of Taurus, the Bull, is one with the God of the Rock of the cycle of Aries, the Lamb, or of the cycle of Pisces, the Fisherman. So in the passage in the Gospel of St. Matthew, chapter xvi., when Peter recognized the Christ, not a reincarnation of Elijah or Jeremiah or any other prophet, but of the God of the Rock Himself, the answer was apt and particular, "Thou art Petros and on this rock (petra) will I build my society (ecclesias)." Fully to understand the significance of the Rock (or Stone) the student must familiarize himself with Mithraism and the symbolism of the kindred cults. Compare 1 Corinthians x.: 4; Luke xx.: 17 (the cap stone of the Pyramid), and xx.: 18.

ONLY ONE WAY

It is not in polemical pamphlets or sensational newspaper articles that its permanent record will be made, but in the visible realization of its original scheme of making a nucleus of universal brotherhood, reviving Oriental literature and philosophies, and aiding in the study of occult problems in physical and psychological science.—Lucifer, Sept., 1889, page 2.

THE CANADIAN LODGES

Banff Lodge.

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President, Miss Annie L. Stephenson; Secretary, E. H. Lloyd Knechtel, 510 Rosedale Crescent, Calgary, Alberta.

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Toronto Lodge.

President, Albert E. S. Smythe; Secretary, Harry R. Tallman, 71 Ellerbeck Avenue, Toronto, Ont. Lodge rooms, No. 501-2, 22 College Street.

Vancouver Lodge.

President, James Taylor; Secretary, Miss Catherine M. Menzies, 1242 Nelson Street, Vancouver, B.C. The lodge rooms are at 221-5 Duncan Building.

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Winnipeg Lodge.

President, Mrs. George Syme; Secretary, Laurance H. D. Roberts, 494 Rosedale Avenue, Winnipeg, Man. Lodge room, No. 33, Music and Arts Building, Broadway and Hargrave Sts. Public meeting, Sunday at 3.

Blavatsky Lodge, Winnipeg.

W. A. Deacon, President; W. A. Moore, Secretary, 511 Agnes Street, Winnipeg; phone Sher. 1756.

* * *

Remember, thou that fightest for man's liberation, each failure is success, and each sincere attempt wins its reward in time.—Voice of the Silence.

THE CANADIAN THEOSOPHIST

The Theosophical Society is not responsible for any statement in this Magazine, unless made in an official document.

VOL. I. No. 7.

TORONTO, SEPTEMBER 15, 1920.

Price 10 Cents

A SONG OF BROTHERHOOD

By Wilson MacDonald, Toronto, Canada.

I, who sing this, am of no land:
For though my heart is fondest of one land,
Yet is this fondness truer because I love all lands.
I hate the sin of mine own flesh and blood,
And love the virtues of mine enemy.
I am of England only as England is of truth.
I am of France only as France is virtuous.
I am of Germany only as Germany is clean.
I burned my last sad prejudice but yesterday;
Now am I free to speak, being of no land.
'Twas no pure fount of pride bade me prefer
A bloated Saxon, heavy with his wine,
To sad-faced Bedouins, fasting, and at prayer.
Brother of France, brother of Germany, brother of the American States,
Brother of Japan, brother of the most unknown isle,
If thou art true, then art thou more to me
Than one of mine own kingdom who is false.
In war, my sword would urge its gleaming thrust
With better play, through traitors at my side,
Than at true-hearted foes.
I have seen dark-skinned men with great pathetic eyes;
And have cheered coarse, dull, white wretches who slew them:
And in those days I called myself a patriot.
Now am I patriot to the kind deeds of a Brahmin;
To all that assists the ultimate ends of Harmony
In the wild songs of savages; to the good in everything.
My flag is sewn by the fast shuttle of feet
Wherever, and whenever, good Samaritans tread the highway.
My National Anthem is the Silence of Universal Peace.
I love the sound of the breaking of bread, in India,
Better, far better, than the sob of waves
That kiss iron keels at Cowes.
I am more of America than I am of Canada.
I am more of the World than I am of America.
I am more of the Universe than I am of the World.

Should some unfortunate on Mars need aid,
 I would bind up his wounds as tenderly
 As were he one of mine own house on Earth.
 I have no creed; and know no law that is evil:
 I am one of the Hosts of Barbary;
 And even the clouds oppress my expansion of soul.
 If I were given three things to damn
 I would damn creed three times.
 If I were given three more things to damn
 I would damn creed three more times.
 Had creeds been damned ten thousand years ago
 How hungry, now, would be the Ganges' crocodiles;
 How free the blue-eyed Irish.
 When will come Brotherhood? When will come the Christ?
 I answer "Not until creeds are one
 With the vain dust of their own temples."

II.

The greatest teacher is he who comes both to learn and to teach.
 Go, Methodist or Baptist, in Burma: say—
 "I come, my brown-skinned brother, to learn from thee
 All that thou hast of Truth: I come to give
 All that I know of good."
 Strange, when the garnishments are torn away,
 How like the Gods of other nations are
 Unto my God.

III.

I would build high a fire,
 Whose tongue would sear the silver on the stars:
 And for my fuel would gather scripts of creeds,
 Worm-eaten altars, and the robes of priests;
 And treaty parchments brown, and pitiless swords;
 And all that militates against the Brotherhood.
 And to the warmth would I call Esquimaux,
 And Hottentots, and Englishers, and Arabs:
 And there, while eyes grew eloquent and tongues mute,
 I would assemble all the Hosts of Barbary.

IV.

Listen to me, O warring tribes of Earth:
 I am no longer of any land, or of any creed.
 I am a patriot to the kind deeds of a Brahmin;
 To the good impulse of the lowest scaled Pagan.
 So, would'st thou join me, comrade, test thy heart:
 And if those chambers harbor no malice;
 And if thou hast swept them clean of Prejudice:
 And if thou art ready to slay a creed at God's command—
 Even a creed which thou lovest as Abraham loved Isaac—
 Then, the Hosts of Barbary await thy company.

Dec. 18th, 1911.

ANNIE BESANT

"Annie Besant, London, October 1st, 1847, 5.39 p.m.," are the horoscopic data given in the astrological diagram in Mrs. Besant's autobiography. She says it was always somewhat of a grievance to her that she was born in London, "when three-quarters of my blood and all my heart are Irish." Perhaps that will explain to some of our British and American friends why, with all the disagreements we may have with her—with all her faults we love her still, and why, too, we can pardon the enthusiastic admirers who can see no faults in her at all. Mrs. Besant's own story of her life is not sufficiently read by students of the T. S. Those chapters of "The Storm of Doubt," "Atheism as I Knew and Taught It," "The Knowlton Pamphlet," "Mr. Bradlaugh's Struggle," "Socialism," are the fitting prelude to the Theosophy, Hinduism, Indian Home Rule and World Politics of later years, and make the subsequent events intelligible.

There are many in all sections of the Theosophical Movement who seem quite unable to appreciate Mrs. Besant's real greatness because they differ with her on matters touching their own judgment and experience in Theosophy. They cannot make themselves sufficiently impersonal to judge her from a perspective of fifty or a hundred years hence, when so many of our illusions shall have vanished; when Karma shall have cancelled many of the scores we have carefully set down; and when so many of our poignant problems shall have lost all their importance. A quarter of a century is a long time to cherish enmity, and I for one discovered long ago that I was not a good hater. I was willing to leave vengeance to the Lord, and the settlement of old scores to the Lords of Karma. In 1907 I found Mrs. Besant of the same mind and, agreeing to disagree, found in the noble toleration and brotherhood inculcated by the Theosophical platform, a common field of work. It is surely wiser to emphasize our agreements than our disagreements. And it cannot too often be reiterated that the Theosophical Society is not expected to be a body of people who are in absolute intellectual agreement.

Mr. T. H. Martyn has written an excellent article on Mrs. Besant in the August Messenger, in which he dwells on her work for the Indian nation. As this will undoubtedly in the future form one of the chief claims for her place in history, I will quote this paragraph:—

"To secure Home Rule is the objective of various organizations in India; some want one thing incorporated and some another; some demand that every possible power be immediately vested in the proposed new Indian Executive; others to avoid further delay desire to secure just so much as the existing British Parliament is prepared to bestow, and to make a start with that at the earliest possible moment. Thus there are extremists and moderates. It is, I judge, to the latter body that Mrs. Besant belongs, and it is as such that those who are preparing the Home Rule Bill for the British Parliament seem to value her co-operation and assistance. During October (1919) a joint committee of the Houses of Parliament was taking evidence on certain vexed questions which had to be decided before the proposed new law was submitted to Parliament, and every day some more or less vital principle affecting the future constitution of new India had to be considered in the light of expert evidence. It will be seen that, as the retiring President of the Indian National Council, Mrs. Besant is a very responsible factor in this new nation-building process. Sometimes I marvelled at the influence this one woman has exercised and is exercising in the making and re-making of the British Empire, or as it is now often referred to by a powerful section in Britain—the British Commonwealth. Just fancy what it means to come almost single-handed to the rescue of a nation of three hundred and fifty million people; to find it in a parlous state, its ancient institutions thrust aside without finding substitutes which could fittingly take their place; its national life impaired; the great mass of its people ill-nourished in mind and body, and chronically living on the verge of starvation; all its great departments controlled by people of another race; an exhausted nation, limp,

inert, sinking into oblivion with nought but ancient splendour, ancient power, ancient influence to contrast with to-day's indignities. Just imagine what it means to succeed in making India live again a self-governed partner among the other self-governed nations that make up altogether Earth's greatest empire. Well, all that is on the verge of accomplishment. It is true that many factors have co-operated to bring about the result, but all through the process, the one predominant synthesizing influence at all times, and at every stage, seems to have been that of Mrs. Besant."

Since Mr. Martyn wrote this the Indian self-government scheme has been launched and the happiest results are anticipated. Egypt is being similarly treated. Such is the self-determining, self-revealing tendency of the age. But those are political questions, and the Theosophical Society has sedulously avoided any sort of political entanglement.

Mrs. Besant has carefully observed this principle, and while preserving her own freedom of action, she has not committed the T. S., nor any of its members to any countenance of the splendid work she has carried on outside the Society's limits. Mrs. Besant has been a great and splendid president, and in nothing has she been finer than in preserving the neutrality of the Society over which she presides. She spoke recently of laying down her office, but there is no successor in sight and it is to be hoped that she will consent to act for at least another term.

A spontaneous movement is on foot among the National Societies to make a birthday gift to Mrs. Besant on the occasion of her 73rd birthday on the first of next month. "Our hoard is little but our hearts are great," and any offering that expresses the gratitude and admiration of those who love and esteem her will mean more to Mrs. Besant than its mere intrinsic value. Mrs. Lillian Davy, 124 Wellington Street, Ottawa, has consented to act as treasurer for this purpose, and any one who wishes to contribute to a birthday gift for Mrs. Besant should send their remittance to Mrs. Davy.

—A. E. S. S.

AMONG THE ADEPTS

CONFIDENTIAL COMMUNICATIONS FROM
THE HINDU ADEPTS AND
CHRISTIAN MYSTICS.

By FRANZ HARTMAN, M. D.

A POSTSCRIPT TO HIS "REMINISCENCES"

TRANSLATED BY FRITZ HAHN

(Continued from page 94)

Helen grew up amongst a host of apparitions from the so-called "spirit-world." Amongst them, however, one especially appeared very often. This seemed to her a Hindu of imposing personality with piercing eyes. Not a "spirit" of some departed one, but the astral body of her teacher, Master, and protector living in Tibet at the time whom she met later on in person. The first time she saw him in his physical body was while on a visit to Paris, where he was attached as a member to the embassy from Tibet. She recognized him at once and wanted to approach him—but he motioned her not to do so. After many years she met him personally in Tibet. He was the one who liberated her from her "mediumship" and taught her by the use of her magical will instead of being dominated by these lower "spirits" to dominate over them.

According to the reports of his deeds this master was an Adept and Yogi possessed with powers which were nothing short of "magical" or "divine." Witness to these was not only H. P. Blavatsky, but many other persons, amongst them myself. Some of these facts are reported by Blavatsky in her book, "In the Caves and Jungles of Hindustan" (Leipzig, 1899, published by W. Friedrich) as a novel, where the Master is introduced under the name of Gulab-Lal-Sing. Theosophists call him "Mahatma Morya." His real name is only known to the Initiates. In this book of hers he is described as a man of unusual height, rich and independent, initiated in the secrets of Magic and Alchemy, whom nobody would dare to suspect as a fraud. Notwithstanding his extensive knowledge, he never mentioned anything about it in public and kept his accomplishments a secret

except to a very few friends. Though appearing only as a man of about 40 years of age, Initiates maintain that he has lived more than 300 years in this his present incarnation. I do not want to express my opinion and prefer to keep silent about similar occurrences, which are natural enough to those acquainted with the Hindu Yoga Philosophy, hardly understood in Europe.

[Madame Blavatsky's own account published in her "From the Caves and Jungles of Hindustan," is as follows: "A good while ago, more than twenty-seven years (1879), I met him in the house of a stranger in England, whither he came in the company of a certain dethroned Indian prince. Then our acquaintance was limited to two conversations; their unexpectedness, their gravity, and even severity, produced a strong impression on me then; but in the course of time, like many other things, they sank into oblivion and Lethe. About seven years ago he wrote to me to America, reminding me of our conversation and of a certain promise I had made. Now we saw each other once more in India, his own country, and I failed to see any change wrought in his appearance by all these long years. I was, and looked, quite young, when I first saw him; but the passage of years had not failed to change me into an old woman. As to him, he appeared to me twenty-seven years ago a man of about thirty, and still looked no older, as if time were powerless against him. In England, his striking beauty, especially his extraordinary height and stature, together with his eccentric refusal to be presented to the Queen—an honour many a high-born Hindu has sought, coming over on purpose—excited the public notice and the attention of the newspapers. The newspaper-men of those days, when the influence of Byron was still great, discussed the 'wild Rajput' with untiring pens, calling him 'Raja-Misanthrope' and 'Prince Jalma-Samson,' and inventing fables about him all the time he stayed in England. . . . I gazed at the remarkable face of Gulab-Lal-Sing with a mixed feeling of indescribable fear and enthusiastic admiration; recalling the mys-

terious death of the Karli tiger, my own miraculous escape a few hours ago in Bagh, and other incidents too many to relate. . . . 'No! there is no use doubting; it is he himself, it is the same face, the same little scar on the left temple. But, as a quarter of a century ago, so now; no wrinkles on those beautiful classic features; not a white hair in this thick jet-black mane; and, in moments of silence, the same expression of perfect rest on that face, calm as a statue of living bronze. What a strange expression, and what a wonderful Sphinx-like face!'"]

To those who find these occurrences unreal like, impossible, and ridiculous, I like to point out that the illuminated of all nations agree on the following: When man truly knows himself and can utilize his latent powers, he will realize to a far greater extent than is usually understood his lordship over creation; not by physical power and superior intellect, but by inherent soul power over all inferior beings, and over the whole of nature as a heavenly being, limited only by Karma, the Law of Justice.

The sage, Patanjali, who lived about 500 years before the Christian era, describes in his "Yogi Aphorisms" the powers of such a "regenerated" man. One must have the ability to enter the state of Samatthi (All-Consciousness); to know the past and future; to penetrate humanity spiritually; to read their thoughts as in an open book; to see far into the future; to transfer one's consciousness to any place within our planetary system; to submerge himself spiritually in another being; to take possession of his organism; to control his body as to weight, and make it light or heavy or even invisible; to dominate the elements, and exercise many other powers. I do not find it very desirable to speak or write much about it, as it would not help any one not possessing these powers—and hardly anyone would undertake the first step, namely, holiness within, without which every other step would be fruitless, or even harmful. For the impure the revelations of the holy mysteries and the misuse of these would be the

surest way to domination. The publication amongst the ignorant would open the gate to superstition and folly. That is why these and the following lines are written only for the intelligent.

Besides this first Adept, Madame H. P. Blavatsky from early youth had communication with another Master, known later in Theosophical literature by the name of Mahatma Kut Humi. Both are mentioned in the Puranas (Vishnu Purana, book IV., chaps. 4 and 24, and book III., chapt. 6), known as The Rishis (philosophers) and Hindu rulers. It mentions about the Moryas, descendants of the Rajputs, to be destined to re-establish the Kshattriya caste, a race of warriors, but, esoterically, fighters for truth and light.

[Two persons—Devapi, of the race of Kuru, and Maru, of the family of Ikshwaku—through the force of devotion, continue alive throughout the whole four ages, residing at the village of Kalapa. They will return hither, in the beginning of the Krita age, and becoming members of the family of the Manu, give origin to the Kshattriya dynasties. In this manner, the earth is possessed, through every series of the three first ages—the Krita, Treta, and Dwapara—by the sons of the Manu; and some remain in the Kali age, to serve as the rudiments of renewed generations, in the same way as Devapi and Maru are still in existence.—Vishnu Purana, Book iv., chapter xxiv.]

Many have asked, and will ask in the future, Why the Adepts selected such a comparatively unknown woman to re-establish the reign of truth on earth. Why didn't they choose an eminent celebrity amongst scientists, an acknowledged authority, in whom the scientific world had absolute confidence? Why not a Max Muller, a well known university professor, or perhaps the Archbishop of Canterbury, or why not the Pope himself?

In response one might ask—Why did the Lord make Jacob Boehme, the mystic, an ordinary shoemaker? or, Why did he not choose his saints and prophets from amongst the doctors, professors and other authorities? The reason they selected H. P. Blavatsky for this mission to proclaim

the Secret Doctrine to the world was because she was the best fitted. She possessed the rare psychic organization which was necessary to establish soul-communication between herself and the Adepts. It may be explained that the individuality embodied in the person of Blavatsky, even before her birth, was a pupil and of kindred spirit belonging to the inner circle of those Adepts. In other words, in the person of Blavatsky was embodied a disciple of the Masters, endowed with the necessary facilities for such a mission, and the fit instrument for this particular work. For such a purpose Blavatsky did not need to be well known or learned, neither had she to be a saint. She had to have understanding and will power. Both of these she possessed in a very high degree.

In every person is incarnated a spiritual individuality, a higher ego possessing those talents and qualities acquired in a former existence. Therefore it happens daily that man has far more knowledge within than he personally possesses, and the initiation of man consists exactly in this: to let what you spiritually know and realize reach your personal consciousness. If you were in your former life a celebrated physician, artist, musician, occultist, etc., etc., you will appear in your next life a born physician, born artist, etc., etc. In such a manner there developed in Blavatsky gradually those talents and qualities, which her individuality acquired in a former life. She was a messenger of the Masters and this connection lasted throughout her life.

The influence of other adepts besides the ones mentioned extended not only to H. P. Blavatsky, but to others, especially those of her acquaintance expected to be useful to her in this work. Some of these, for instance, Col. Olcott, Damodar K. Mavalankar and W. T. Brown, met these Masters personally. Many started spiritual communication with them, but only a few were capable of continuing it. Many were carried away by their self-conceit, self-delusion, and the desire for self-glorification and thirst for power, repelling thereby the sublime and the serious, rendering their connection ineffec-

tive. Instances are plentiful. I will mention the following one: V. S. Solovyoff, former bosom friend and afterwards slanderer of H. P. Blavatsky, writes in "A Modern Priest of Isis," page 79:—

"On the way to the hotel we could talk of nothing but the wonderful portrait of the 'Master,' and in the darkness he seemed to stand before me. I tried to shut my eyes, but I still saw him clearly in every detail. When I reached my room, I locked the door, undressed and went to sleep.

"Suddenly I woke up, or, what is more probable, I dreamt, I imagined, that I was awoken by a warm breath. I found myself in the same room, and before me, in the half-darkness, there stood a tall human figure in white. I felt a voice, without knowing how or in what language, bidding me light the candle. I was not in the least alarmed, and was not surprised. I lighted the candle, and it appeared to me that it was two o'clock, by my watch. The vision did not vanish. There was a living man before me, and this man was clearly none other than the original of the wonderful portrait, an **exact repetition** of it. He placed himself on a chair beside me, and told me in 'an unknown but intelligible language' various matters of interest to myself. Among other things he told me that in order to see him in his astral body I had had to go through much preparation, and that the last lesson had been given me that morning, when I saw with closed eyes the landscapes through which I was to pass to Elberfeld: and that I possessed a great and growing magnetic force. I asked how I was to employ it: but he vanished in silence. I thought that I sprang after him; but the door was closed. The idea came upon me that it was an hallucination, and that I was going out of my mind. But there was Mahatma Morya back again in his place, without movement, with his gaze fixed upon me, the same, exactly the same, as he was imprinted on my brain. He began to shake his head, smiled, and said, still in the voiceless, imaginary language of dreams: 'Be assured that I am not a hallucination and that your reason is not deserting you. Madam Blavatsky will show

you to-morrow in the presence of all that my visit was real.' He vanished; I looked at my watch, and saw that it was about three o'clock; I put out the candle, and went to sleep at once.

"I woke at ten o'clock and remembered everything quite clearly. The door was locked; it was impossible to tell from the candle if it had been lighted during the night, and if it had been long burning, as I had lighted it on my first arrival before the visit to Madam Blavatsky. In the coffee-room of the hotel I found Miss A. at breakfast. . . . We set off to the Gebhard's. Madam Blavatsky met us, as I thought, with an inigmatical smile, and asked: 'Well, what sort of a night have you had?'

"'Very good,' I replied, and thoughtlessly added: 'Have you nothing to tell me?'

"'Nothing particular,' she said; 'I only know that the Master has been to see you with one of his chelas.'"

Superficially judging and inexperienced people can see nothing else in this experience than the result of a vivid dream. But there is enough evidence in it to show me to what extent scepticism can blind one. It is certain that one cannot see the "vision" (Mayavirupa) of another being except through the inner eye. The accompanying circumstances amply prove that the vision did not originate in his own brain.

(TO BE CONTINUED)

* * *

The religion of the ancients is the religion of the future. A few centuries more, and there will linger no sectarian beliefs in any of the great religions of humanity. Brahmanism and Buddhism, Christianity and Mahometanism will all disappear before the mighty rush of **facts**. "I will pour out my spirit upon all flesh," writes the prophet Joel. "Verily I say unto you . . . greater works than these shall you do," promises Jesus. But this can only come to pass when the world returns to the grand religion of the past; the **knowledge** of those majestic systems which preceded, by far, Brahmanism, and even the primitive monotheism of the ancient Chaldeans. —Isis Unveiled II., 613.

THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY
IN CANADA.

Published on the 15th of every month.



Conducted by the General Secretary, to whom all communications and remittances are to be addressed at 22 Glen Grove Avenue, Toronto, Canada.

Entered at Toronto General Postoffice as second-class matter.

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OFFICIAL NOTES

The headquarters of the American Section are now located at 645 Wrightwood Ave., Chicago, Ill., where all communications should be sent to Mr. L. W. Rogers.

* * *

The new English Headquarters in London is announced as at 23 Bedford Square, W.C. The Government expropriated the former Headquarters property.

* * *

Only four new members reported in August, one from Blavatsky, Winnipeg; one from Ottawa, and two from Hamilton. Hamilton keeps the public meeting going during the summer.

* * *

Several of the Lodges have been very remiss in making their returns and members who find themselves without magazines after this month will know that their secretaries have failed in their duty. It is the business of the Secretaries to stir up the members. It is equally the business of the members to see that the Secretaries do not forget to stir them up.

Chicago, 11 August, 1920.

To the General Secretary
T. S. in Canada:

My Dear Sir,—The American Section T. S., at its recent annual convention, held at Chicago, commissioned me to extend to you and the Canadian Section its warmest greetings and its best wishes for the future welfare of your Section in our great movement, The Theosophical Society.

Yours fraternally,

Julia K. Sommer,

Secretary of the 1920 Convention
of the American Section T. S.

FELLOWS AND FRIENDS

Mr. L. W. Rogers, National President of the American Section T.S., gave a series of five lectures in Winnipeg, Sept. 5-9. We hope to have an account of his visit next month.

* * *

Mr. Charles Lazenby, B.A., of the Toronto Lodge, who is now in Scotland, is reported in "Theosophy in Scotland" as having had a campaign week in Inverness which he took by storm, a Lodge being established. Another Lodge was established in St. Andrew's, where the Rector of the Cathedral attended a meeting and took part in the discussion.

* * *

The Misses Annie and Elizabeth Morris, of the Hamilton Lodge, have put their Theosophical thought into the most practical form by adopting a little boy, which has been named Theo Service Hamilton. He is thriving splendidly and promises to be a fine and healthy child. Who knows to what great ends Service has been born! The example set (and followed) by these Hamilton sisters is something on which Canadians may ponder.

* * *

A correspondent writes warm thanks from Ireland for the Canadian Theosophist. "Besides enjoying them as only a thirsty man can enjoy a refreshing draught, I felt touched at being still included in the Canadian circle. The first instalment of three together was forwarded to me when I was at Newcastle for my

fortnight's holiday. I carried them into the drawing-room of the boarding-house on a wet Sunday afternoon, and first one person, then another, came to me to ask about them and to discuss Theosophy. Soon I had lent them all round, and I found a stock-broker and two school teachers were really interested, and we had most interesting walks and talks after that which were mutually helpful."

* * *

Older members of the Theosophical Society will regret to learn of the death of Mr. Samuel Stuart, for a long time the most active member of the Auckland Lodge, serving as Secretary and then as President. He passed over on May 6th, in his 65th year, and was buried on White Lotus Day. Mr. Stuart was a born mathematician, an accomplished astronomer, an artist, and a staunch Theosophist from the first days of the movement in New Zealand. Mr. Stuart was always independent in his outlook and thinking, and his numerous articles in the last thirty-odd years were most welcome and instructive. "Divine Life" devotes nine or ten pages to a tribute to his memory from Mr. Will Dalton, Secretary of the Auckland Theosophical Society.

AMONG THE LODGES

Mr. H. Buchanan, manager of the Vancouver Book Concern, 119 Pender Street west, has on hand a large stock of slightly soiled pamphlets, all by Mrs. Besant, which are being sold as noted: "Spiritual Life for the Man of the World," 35 for \$1; "Is Theosophy Anti-Christian?" 15 for \$1; "Theosophy and Art," 25 for \$1; Leaflets, a series of single sheet talks on Theosophy, 1, Theosophic Life; 2, Theosophy; 3, Karma; 4, Reincarnation, 100 for \$1.

* * *

Vancouver Lodge reports: "We keep up all our activities during the summer, and although the attendance is small, still seems worth while. We have a great number of visitors passing through Vancouver, and they all look us up. We have already had this year several passing through from Australia to England.

Many come from the South for a short visit; some from the east going south and across the Pacific, and most of them drop into our rooms, if not to attend a lodge meeting, to look over the library and have a talk with the one in charge. We meet some very interesting people in that way."

OUR EXCHANGES

The Cuban Revista Teosofica for August, consists largely of translations, including instalments of two articles by Mrs. Besant on "Mental Unfoldment" and "The Unity of Religions"; one by Mr. Jinarajadasa on "Wisdom and Beauty."

* * *

"Theosophy in South Africa" tempts one to use an ancient phrase by discussing a paper on Theosophy and Christianity, by Rev. C. M. Bone, B.A., and picking him fairly clean. Mr. Bone says that Mrs. Besant "accepts scientific theories without ever having received any training to fit her to deal with these matters." To which the rejoinder is merely, "An Honours B.A. of London University, with a smattering of science!"

* * *

In "Divine Life" for September, Celestia Root Lang continues to show, as she once asserted, that she never read the Secret Doctrine, by iterating and reiterating what everyone knows to be false who has read Madam Blavatsky's writings. Here is a quotation from her article on "The Celestial System of Unfoldment": "The adherents of H. P. B. may be called the old type of Theosophists; you hear nothing from them in regard to the Higher Self being the Inner Master; they are taught to look outward for the Master." When she makes assertions like this how can one accept Celestia's estimate of her own enlightenment? The whole trend of the teaching of the Secret Doctrine, of the "Key to Theosophy," and of the "Voice of the Silence" contradicts her assertion. Did she ever read the ninth and tenth chapters of the "Key," for example, and if so, how does she reconcile them with the statements she constantly

makes in "Divine Life"? Has she ever read this statement by the Master K. H., which is familiar to "the adherents of H. P. B."? "The best and most important teacher is one's own Seventh Principle centred in the Sixth. The more unselfishly one works for his fellow men and divests himself of the illusionary sense of personal isolation, the more he is free from Maya and the nearer he approaches Divinity."

* * *

"Theosophy in Scotland" for August reports the Scottish Section Convention, which was presided over by Mr. B. P. Wadia, who evidently won the sympathies of the members. A silver coffee service was presented to the retiring General Secretary, Major Graham Pole, after his ten years of service. Mr. Knudsen was also in attendance. The Scottish Section reports 132 new members for the year, with a total of 712 members. Mr. Wadia gave an address on the position of the Theosophical Society in the world to-day, in the course of which he pointed out that Gautama Buddha had been forbidden to proselytize or to try to convert people, and that he refused to establish any institution or allow his teachings to be embodied in a creed. Each was to live the life and practise the teachings in his own way. After his death, however, a religion and creed arose, and the spiritual truth shown forth by him more or less disappeared. This is the danger in the Theosophical Society that it should not remain true to its original impulses—the forces which spiritualize our work. Mr. Knudsen gave a most interesting address on "Proofs of Higher Consciousness."

* * *

An impressive indictment of the indenture system is drawn up by John Griffiths in "Theosophy in New Zealand," in a "Study in National Karma." The conditions of these legalized slaves in Fiji are much worse than the ordinary condition of any slaves previous to the Civil War in the United States. "Commercially, we in New Zealand benefitted by having a supply of cheap sugar, and the shareholders of the Colonial Sugar Refining Co. benefitted by receiving a divi-

dend of 32½ per cent. prior to the war. During the war profits increased, but though the cost of living more than doubled, the wages of indentured coolies amounted to no more than 30 cents a day for men and 25 cents a day for women, while they worked from sunrise to sunset." The residential, social and moral conditions would have been denounced under any other government. "The murder rate was eighty times higher in Fiji than in India, and the rate of suicide was sixty-six times higher among indentured Indians than among free Indians. The degradation of women was especially marked, the change from communal village life with its traditions and religious observances being fatal to morality." Mr. Griffiths hopes that New Zealand will decide aright in dealing with this problem and "secure for the nation the happy Karma which belongs to those who care for the weak and the undeveloped, who protect them from temptation, and who subordinate commercial aims to moral issues."

* * *

Discussing the problem of immigration, which is necessitous for the continental island according to Mr. Leadbeater, "Theosophy in Australia" doubts that it can become a live issue until "people in general have been educated beyond the intellectual fallacy now dominating a considerable section of the working classes, that the fewer the workers included in the unions the greater the prosperity, and when morally they have reached the stage of realizing that the special opportunities enjoyed here should be under proper safeguards, fully shared with their less fortunately situated brothers in older countries. It is also remarkable that "under our voting system and our party government, the big national question seldom becomes a live issue in politics. Men trained in obedience to party, and elected under a system 'which counts heads instead of weighing them' do not readily think nationally." Our Australasian contemporary concludes that "it is quite certain that if the Great Plan needs the blending in Australia of many peoples, the Trades Hall cannot indefinitely postpone the day of immigra-

tion. Immigration may become a live issue in some way other than a slow educational process. It may become a live issue through fear. Nearly every utterance upon immigration is coupled with a reference to Japanese activity in the Pacific." T. H. Martyn contributes an article on "The Problem of Poverty and Wealth" in which he expounds Henry George's philosophy. How many Theosophists have read "Progress and Poverty"? Another article on "Social Reconstruction," by J. W. Bean, treats the subject from a more occult point of view, conceiving of social reconstruction as the rebuilding of a particular civilization. If our civilization is not rebuilt it will be destroyed.

* * *

Papyrus, the Egyptian quarterly, has a third article on "The Secret Doctrine and Ancient Egypt" in which some of the statements of writers not altogether in harmony with the S. D. are brought together. As in many other contemporary writings, there is a note of warning and the shadow of disaster. A Master is quoted: "The law of cycles being one and immutable, when your Race, the fifth, will have reached its zenith of physical intellectuality, and developed its highest civilization (remember the difference we make between material and spiritual civilizations), unable to go any higher in its own cycle, its progress towards absolute evil will be arrested (as its predecessors the Lemurian and Atlantean, the men of the third and fourth races, were arrested in their progress towards the same) by one of such cataclysmic changes, its great civilization destroyed and all the sub-races of that race will be found going down their respective cycles, after a short period of glory and learning." The Papyrus essayist observes that a struggle is inevitable. "Careful students of Theosophical works published during the past half-century cannot fail to see that this vast struggle is upon us. If we should be defeated, mankind would again 'progress towards absolute evil' and the inevitable cataclysm would follow with its equally inevitable delay of myriads of years. Hap-

pily we have a sporting chance of success, but this will depend on our fullest efforts and on the clearest reconnaissance and detection of our dread foe." Another sentence may be quoted: "The object of the White Lodge is not to dominate, but to develop self-mastery and the will to advance in every Ego—a very slow process."

* * *

In reviewing "Spiritualism: Its Present Day Meaning," a symposium recently issued, the editor of the "Occult Review" declines to consider the renewed interest in the subject as denoting either "a passing from a logical and scientific to a spiritual and mystic conception of life, or a reconciliation between the two—that is, between Science and Faith." He prefers to suggest that it "denotes the extension of scientific methods to a wider field of enquiry than that to which they have hitherto been applied, and the recognition that these methods, subject to the necessary modifications involved by the conditions dealt with, are as applicable to psychical phenomena as they are to investigations on the normal physical plane." He very satisfactorily combats the "undiluted pessimism" of one contributor, but he scarcely leaves the doctrine of Maya in an intelligible state for the casual reader. There is a sentence in The Secret Doctrine worth remembering: "The first lesson taught in Esoteric philosophy is, that the incognizable Cause does not put forth evolution, whether consciously or unconsciously, but only exhibits periodically **different aspects of itself** to the perception of **finite minds**." [II. 487 (511).] J. W. Brodie-Innes, a former president of the Edinburgh Scottish Lodge, and author of many occult novels, contributes an article on "Divers Hauntings," in which many interesting cases are described. In the case of the Poltergeist, which is confined to certain localities, he suggests that in these places there are conditions which make some unknown force available which is controlled by a discarnate will, in the way that vessels and balloons are controlled by "wireless."

In the July Theosophist Mrs. Besant speaks gravely of the Asiatic situation. "The greatest peril of the future is a conflict between Asia and Europe, a conflict which would dwarf all former wars." She thinks the British connection, "as we call it tersely," can alone prevent this, "and anything which weakens or threatens it is a crime with unknown possibilities of woe to mankind. This is the crime committed by General Dyer." General Dyer has been completely repudiated by the British Government, and it appears that the horrible Amritsar tragedy has brought home to British statesmen in some degree the necessity of having wise and prudent persons representing the Empire in its great outlying divisions. Kipling and other writers have shown the necessity, but politicians are among the most ignorant of men, blinded always by little local interests for which they would sacrifice the universe. "Adult Childishness" is a sensible article on the selfishness of people who think themselves unselfish, as, for example, the wife who says, "My husband shall have no happiness except through me," or the husband vice versa. C. Spurgeon Medhurst writes interestingly of his expanded views since "fifteen years ago, when a Baptist pastor in Southern California, in an excess of Baptist fervour I wagered my horse and carriage that no member of any other church could bring satisfactory Biblical proofs of the existence of infant baptism in the early Church. Later, when I gave ministerial assistance to a band of needy labourers whose political views were unpopular," he says, "I was dismissed in disgrace." W. Scott Lewis writes on "Modern Science and Theosophy." Dr. Weller Van Hook contributes an article on "The Cultural System and Its Head," which visualizes the universe as a vast bureaucratic organization wrought up to the highest degree of German efficiency in which "willy-nilly every one plays his part, unless he be inept, a drone, a renegade or a criminal." We wonder which of these four castes we belong to. It will be difficult for the ordinary Presbyterian to see any advantage in this over ordinary Calvinism. "The civilizations, then,

succeed one another in a colossal order that is pre-determined and pre-arranged." One is inclined to ask where does Narada come in. An interesting letter from the Hon. Secretary of the Sydney Lodge, Mr. J. E. Greig, takes exception to Mr. Jinarajadasa's letter in the March Theosophist, and affirms the absolute neutrality of the Sydney Lodge, which has 700 members, in connection with the L. C. Church and all other churches. He quotes Isis II., page 544, to the effect that "the Apostolic Succession is a gross and palpable fraud," and points out that it is not a part of the duty of members of the T. S. to hold a dogma either for or against this view. "We have been brought up in that atmosphere," he states, "and we venture to claim that it is the only sort of atmosphere that will permit of the continued usefulness, even of the continued existence, of the T. S." Ignatius Donnelly's "Atlantis" is reviewed as though it had just been published, and the reviewer naively observes that "the writer does not appear to be acquainted with the record of occult investigations with regard to Atlantis!" Atlantis was published in 1882, and is quoted several times in the Secret Doctrine, but who reads the Secret Doctrine nowadays?

IMPERSONALITY

The question of personality is so large that it might seem as though its successful solution should resemble the working out of a complicated mathematical problem. But the greatest truths are the simplest, and if we reflect a moment on what personality isn't, perhaps it will help us to see what it is.

Some orate forcibly against personality. That doesn't prove that they are free from it.

Some say little, but the effect of what is said is to imply that they are impersonal. They seem so modest, but are only politic.

Some are afraid to talk about personality, thinking that it must be shunned as an ogre.

Yet others preach a doctrine of impersonality which takes everything human

out of life and makes of it a cold negation. This doctrine has no patience with evolution—all faults must disappear at a single stroke.

Impersonality isn't talking; it isn't silence; it isn't insinuation; it isn't repulsion; it isn't negation. Above all, it isn't a diplomacy which masks ambition.

Impersonality means freedom from personality, but none of us is going to attain that, right away; we are doing well enough if we are persistently, albeit slowly, overcoming.

For practical purposes:—If we are developing the Child-Heart; if we are learning to love things beautiful; if we are becoming more honest and plain and simple; if we are beginning to sense the sweet side of life; if we are getting to like our

friends better and extending the circle; if we feel ourselves expanding in sympathy; if we love to work for Theosophy and do not ask position as a reward; if we are not bothering too much about whether we are personal or impersonal—this is travelling on the path of impersonality.

This is for the individual.

For the T. S. impersonality means not to worry itself as an organization; to endeavour to get broader and freer; to merge itself, more and more, into the living spirit of the movement—its Higher Self; neither to despise itself because it is a form nor to exalt itself because it has a soul; to become less doctrinal and more human.—Robert Crosby (July 12, 1897), in "Theosophy."

SPIRITUAL MATHEMATICS

There is one criticism of the Theosophical philosophy which is invariably heard whenever people are brought in contact with it for the first time.

"Theosophy," they say, "repels me because it is so vast and intricate. One never seems to come to the end of it."

Obviously this is its greatest claim to consideration. A philosophy, to the end of which an ordinary human being can come, is dead. The test of its vitality is the extent to which it expands with the mind of the student and fills his life at every stage of his evolution.

Occasionally, a book appears of which something of this sort may be said. It is, as it were, cosmic. It opens countless avenues of thought, which the student must travel for himself. Whether he agree or not with the theories set forth is quite beside the point. For P. D. Ouspensky his admirers advanced the claim that his work, "*Tertium Organum*," of which Nicholas Bessaraboff and Claude Bragdon are the English translators, is to be placed amongst these books of all the ages. Obviously the author has intentionally challenged such a comparison, for he has had the sublime audacity to place his work, by its very name, in

line with the "*Organon*" of Aristotle and the "*Novum Organum*" of Bacon.

The basis of Ouspensky's philosophy is a protest against the positivistic tendency in science, that attitude which is content to measure and tabulate the facts of the universe as reported by our five senses; and either denies the existence of a noumenon, a why and wherefore within, or believes that it may be approached through the phenomena. A scientist of this type is, says Ouspensky, like a savage in a library. The books are to him of such a size, weight, and shape. Of the world of ideas within them, he is ignorant. To admit the existence of an enigma is the first step towards solving it. Admitting the existence of a noumenon, how may we approach it? Emphatically, not by a study of sensory phenomena. One may know all about the parts of a watch, without having the least idea of its use, much less of the conception of time which it symbolizes. The supreme message of the "*Tertium Organum*" is that this approach must be by way of a comprehension of the higher dimensions of space.

Probably we have all heard more or less about the fourth dimension. Hinton discussed it with an extraordinary com-

bination of breadth and minuteness in such books as "A New Era of Thought" and "Scientific Romances." Mr. Claude Bragdon, himself, has reduced the method, studying the problem to its simplest form in his "Primer of Higher Space." Briefly, this method is that of analogy from the lower to the higher dimensions. By considering the limitations of an imaginary two dimensional being from the standpoint of three dimensions, we may arrive at some conception of our own limitations in relation to a higher space. Ouspensky follows this method and enlarges upon it.

Like Hinton, he starts with Kant's theory of the categories of Space and Time, the idea that the **thing in itself**, the actual object, is unknown to us. All we know is that it arouses in our consciousness the sensations or categories of Space and Time. To Kant the thing in itself was unknowable and hence not to be discussed, to such men as Hinton and Ouspensky the limitations placed upon our perception of it are merely those of ignorance, our consciousness of it may be expanded infinitely. By a sequence of reasoning, as simple as it is brilliant, the latter tries to show that, while a plane being might recognize these categories, a large part of what appears to us as space would appear to him as time. An angle or a curve, for example, would appear as movement in the line. Actual movement in objects would appear as some enveloping condition analogous to what we call life. Suppose a cone to pass through a plane world. When half way through, the point would appear, to plane beings, as the past, the larger end as the future, the curve of the side would seem motion, the actual motion through the plane, Time or even Life itself. The cone itself, and the fact that it existed at all times, unchanged, would be quite outside their conception.

What, then, of our three dimensional category of Time? Strive to grasp the Present. It disappears into the past and future. May not the various "presents" of a man's life be simply limited glimpses of one timeless whole? Further, may not this whole be but a part of a greater Whole? As C. W. Leadbeater points out,

the finger-tips, placed on a table, appear, on the plane, as five circles. Three-dimensionally, they are part of one object, the hand. Gradually there dawns on one the idea of a timeless and omnipresent That, in whom "we live, and move, and have our being." How may this intellectual idea be changed into a certain realization?

To Hinton the sense of higher space seemed capable of development by mechanical means. He devised an elaborate educational apparatus of coloured and numbered blocks for the purpose. Ouspensky, on the contrary, declares that the fourth dimension can never be known in terms of the third. We should need, he suggests, a new language even to discuss it, which implies a total readjustment of our psychology. Looking about him for the method of this readjustment, he finds it in the works of the great mystical and occult writers. Not that he completely accepts their conclusions, indeed, he criticizes them freely, particularly the type of occultist who knows everything; but he allows their work to have evidential value, as to the true approach to man's intuitional nature. This is sufficiently startling. Such writers have been accustomed to receive little but ridicule and contempt from the World of Science. Not seldom they have turned on their attackers, but few have had the courage of H. P. Blavatsky to come stoutly forth and meet the savants on their own ground. Yet here is a Professor of Mathematics, clear, cold, incisive—dealing with Love, Religious Devotion, Yoga, Intuition, all that is highest in man, in terms of the most logical and least emotional of all the sciences.

He will meet with fierce opposition. He is too careless of established theories and reputations to escape it. But to students of Theosophy, at least, he should appear as one more factor in that extraordinary movement of Science towards Theosophical methods of thought, which H. P. Blavatsky prophesied, so long ago; and of which the discoveries of Crookes and Lodge furnish so brilliant an example.

L. H. Floyd.

ART AND RELIGION

There appears at the present time, especially in some of our Canadian cities, to be a lack of appreciation of art and things beautiful. All is swallowed up in the race for wealth. Even here in the Far West, as it is sometimes called, where there are so many Old Country people, it is the same. Painting and sculpture are hardly in their infancy, poetry is too little studied, and although there is an effort being made to increase public interest in poetry, and what might be termed good music, Jazz is the popular favorite.

If one remarks on this fact, the reply is that the country is young. That is true. But if evolution and re-incarnation are truths, why can we not bring over and develop the higher side of our nature instead of encouraging the lower? There certainly was no Jazz in the time of Orpheus.

We are told this is all the reaction from the war. That, again, is a mystery, as, after so much suffering, and bereavement, the tendency, one would think, would be to uplift and spiritualize, not to demoralize.

Art and beauty tend to raise the vibrations and develop the soul. Even a creature as low as a snake is charmed by sweet music. Yet we are satisfied, indeed frequently delighted, to hear this discordant Jazz. Surely, taking men as a whole, he is in his infancy. The higher forms of art and beauty must be inspiring, and make men realize that somewhere, we may not know where, there is a Great Cause, God, call it what you will, for all that is beautiful and elevating.

The churches of the present day are by no means beautiful. They are frequently absolutely ugly both inside and out, and often their members are dressed in the gloomiest of garments, and wear the most doleful faces. Why? Religion should cause happiness, not depression. What is there to be depressed about? No matter what religion is followed it should have no gloom in its teachings. Beautiful surroundings wherever found are always uplifting and should be encouraged in every walk of life.

Why can we not try to make our cities, churches, hospitals, homes, beautiful? Even the little children could help by cultivating their gardens. Life would be much sweeter and clearer, and our God would be much nearer than he sometimes is to-day.

Lilian A. Wisdom.

CORRESPONDENCE

TOLERANCE.

Editor, Canadian Theosophist: The T. S. stands first and foremost for Brotherhood and Tolerance. How is it we cannot let the other man have his own individual religious belief without seething that particular form of religion from some of our platforms? This is being done. Some of our members who perhaps have not studied along the line of the world religions may not know that all come from the same source, the Vedas, the old wisdom or mystery teachings, the Christian religion as much as any other. Its Bible, H. P. B. tells us, is a part of the old Aryan Secret Doctrine, and is one of the most occult books in existence, and cannot be understood except by its key, Theosophy. This being the case, why antagonize strangers by so strongly ridiculing everything pertaining to Christianity, even its Messenger, the Master Jesus? All religions deteriorate. The Christian is not peculiar in that respect, and it is man's own fault that this happens. We are in consequence condemning ourselves by this attitude. Moreover, it is worse than foolish to stand on a platform of a society which so strongly teaches tolerance and take this very intolerant attitude.

F. T. S.

UNDER A MISAPPREHENSION

The personal column of the English London Times has the following advertisement in a recent issue:

"Can any London Theosophist Prove to an Untrained Inquirer the Existence of Super-Physical States and Forces? Write, Box E, 572, The Times."

THE CANADIAN LODGES

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W. A. Deacon, President; W. A. Moore, Secretary, 511 Agnes Street, Winnipeg; phone Sher. 1756.

* * *

Information as to membership, literature, etc., may be had from the General Secretary, Theosophical Society in Canada, Toronto, or from the officers of any local Lodge.

THE CANADIAN THEOSOPHIST

The Theosophical Society is not responsible for any statement in this Magazine, unless made in an official document.

VOL. I. No. 8.

TORONTO, OCTOBER 15, 1920.

Price 10 Cents

THE LAMBETH CONFERENCE

With almost the authority of an ecumenical council the recent Lambeth Conference of 252 Anglican Bishops nearly rose to the occasion in the breadth and spirit of their conclusions. We must not complain if Spiritualism, Christian Science and Theosophy were lumped together. The public will be able to discriminate. But it is well that students of Theosophy should note just what the Bishops did say about it, and that we take mild exception to some of the more obvious misapprehensions. Following are the three passages particularly dealing with Theosophy:—

“We reaffirm our conviction that the revelation of God in Christ Jesus is the supreme and sufficient message given to all mankind, whereby we may attain to eternal life. We recognize that modern movements of thought connected with Spiritualism, Christian Science, and Theosophy join with the Christian Church in protesting against a materialistic view of the universe and at some points emphasize partially neglected aspects of truth. At the same time, we feel bound to call attention to the fact that both in the underlying philosophy and in cults and practices which have arisen out of these movements the teaching given or implied either ignores or explains away or contradicts the unique and central fact of human history, namely, the incarnation of our Lord and Saviour Jesus Christ.

“We recognize that new phenomena of consciousness have been presented to us,

which claim, and at the hands of competent psychologists, and, as far as possible, the application of scientific method. But such scientific researches have confessedly not reached an advanced stage, and we are supported by the best psychologists in warning our people against accepting as final theories which further knowledge may disprove, and still more against the indiscriminate and undisciplined exercise of psychic powers, and the habit of recourse to seances, ‘seers,’ and mediums.

“The Conference, while prepared to expect and welcome new light from psychical research upon the powers and processes of the spirit of man, urges strongly that a larger place should be given in the teaching of the Church to the explanation of the true grounds of Christian belief in eternal life, and in immortality, and of the true content of belief in the Communion of Saints as involving real fellowship with the departed through the love of God in Christ Jesus.

“The Conference, while recognizing that the three publicly stated objects of the Theosophical Society do not in themselves appear to be inconsistent with loyal membership of the Church, desires to express its conviction there are cardinal elements in the positive teaching current in theosophical circles and literature which are irreconcilable with the Christian faith as to the Person and mission of Christ and with the missionary claim and duty of the Christian religion as the message of God

to all mankind. The Conference warns Christian people, who may be induced to make a study of Theosophy by the seemingly Christian elements contained in it, to be on their guard against the ultimate bearing of Theosophical teaching, and urges them to examine strictly the character and credentials of the teachers upon whose authority they are encouraged or compelled to rely.

"The Conference, believing that the attraction of Theosophy lies largely in its presentation of Christian faith as a quest for knowledge, recommends that in the current teaching of the Church due regard should be given to the mystical elements of faith and life which underlie the historic belief of Christendom, and on the other hand urges all thinking people to safeguard their Christian position by a fuller study of the Bible, creed and sacraments in the light of sound Christian scholarship and philosophy."

The only difficulty Theosophists will find with the first paragraph is connected with "the unique and central fact of human history," as the Conference recognized it, the incarnation of Jesus Christ. The Christ, according to ancient teaching, has incarnated whenever it was necessary, as the Bhagavad Gita puts it, "for the preservation of the just, the destruction of the wicked, and the establishment of righteousness." Micah (v. 2) foretells the coming of one in Bethlehem "whose goings forth are from of old, from everlasting." St. John, in Revelation, (iii. 12), promises that those who overcome shall "go no more out," that is, shall incarnate no more. The promise is renewed to the Church of Laodicea, that he that overcometh, "as I also overcame," the Path being the same for all, "I will give him to sit down with Me in my throne, as I also overcame, and sat down with my Father in His throne." Theosophists are usually in accord with this teaching, though they assert no dogma, and if the Bishops are unable to accept these Biblical views, and prefer to make the Incarnation in Galilee a unique event, they merely deprive their church of that universality which Theosophy would give it.

Theosophists heartily agree with the Bishops in their warnings anent the dangers of undisciplined psychic development. On nothing has Theosophy been more emphatic.

Theosophists will also sympathize with the warning "to examine strictly the character and credentials of the teachers upon whose authority they are encouraged or compelled to rely," with the rider that no Theosophist is compelled to rely upon any authority, but is encouraged to examine all authorities and to rely upon the Light that is in him in arriving at his own conclusions. And Theosophists might suggest that Churchmen would also do well to be on their guard as to the authorities upon whom they are compelled to rely. The final passage is one in which all reasonable thinkers will find a basis for co-operation.

The great advance made by the Church is that the Theosophical Society is no longer regarded as a hostile influence. If this view is given practical effect by the Church, then the religious world has made great gain.

A report of the committee appointed to study and report upon Theosophy declared that the doctrine of Karma was incompatible with forgiveness. As Karma is obviously identical with the New Testament word *Krime*, according to Liddell and Scott, "a decision, decree, judgment, condemnation, sentence," we shall leave the theologians to solve their own difficulty. There can be no forgiveness save through Karma, and whatever balancing of accounts is possible is well illustrated in the Karmic parable of the forgiven debtor who insisted that his fellow debtor should pay his debt. The uttermost farthing is exacted by reason of the fact that Karma works entirely through a man's own nature and character. Whatsoever measure you mete it shall be measured unto you.

On the whole, we have to congratulate the Bishops.

* * *

Compassion speaks and saith: "Can there be bliss when all that lives must suffer? Shalt thou be saved and hear the whole world cry?"—Voice of the Silence.

TRANSMUTATIONS

This is a condensed report of an address given by Mr. Roy Mitchell on July 11 for The Toronto T. S.

Mr. Mitchell prefaced his lecture on "Transmutations" by reading an extract from Walt Whitman's "Carol of Words" and continued:—

This is the second of a series of talks on simple phases of what I might call practical occultism, and I would define such occultism as control over unseen forces and the deliberate bringing of them to bear upon the physical plane, by a knowledge of all such forces, operating in every phase of our lives. It is a heritage of mankind which has come down through all the ages.

History and tradition are fragments which remain of the events of the past. One of the most mysterious things I know in the world is the complete spread over the face of the earth of this particular tradition, which finds itself in numerous ways, by a series of names—the Wisdom of the Ancients, the Sanatana Dharma, the Wisdom of the Orient, or the Old Man, as the Chinese call it. We who produce so many things—and so few things which are really good—are inclined to look down upon the past, but when you go back and take a consensus of all the religions which have saved mankind—or, rather, **served** mankind—you will find they have certain things in common, certain things which we have attempted to treat scientifically, certain things which we have demonstrated to be true. That centre of the great sphere of darkness, which, when you shut your eyes is the only thing in the world which exists—you find it moving—you can think about it—you can watch its appearance in the physical body—you can see it directing the body—and, ultimately, you are forced to the conclusion that there is only one thought in the world that you can tie to—the Self in-dwelling—which you call MAN. This, which is the centre of each is of the body of God, is capable of being one with God, capable of knowing God, and is all the God which we can ever know. No man can understand any

greatness but his own, or an imitation of his own.

This single life in which we pass through a series of experiences, broken at both ends, un-understandable, cannot be up to the measure of the indication of what is my own Soul—my own Soul demands more. Whatever there is that is incomplete, must complete itself to measure up to the stature of God. There has come down from the past something which satisfies many souls. "Only that which satisfies souls is true," says Whitman. The occultist says that man lives many lives here that are analogous to his days of work, and many analogous to his nights of sleep, and it is just as absurd to consider one life from birth to death, as to consider Wednesday as wrenched out of its contact with Tuesday. In considering the doctrine of the redemption of souls without the time element, there can be no justice in the world. Justice depends upon time for the working out of justice.

The builder proceeds to make forms which he puts out from him. He is a centre of force to which things sent out from him gravitate, just as the earth is the centre to which things gravitate. Now, imagine ourselves as throwing out contacts with the world round about us, and the world round about us being made up of the things which we build. You will find enlightenment on this point in the Yoga Aphorisms of Patanjali. He starts off by saying that all thought is a modification of the thinking principle. When you think of anything, or contemplate anything, you create an image which clings to you, and it is your enemy or friend in the measure that it is worth while or not worth while. Here, on the physical plane, we may have enemy or friend—or this or that or the other thing—if we, by something beyond our actions, create certain conditions—conditions that are for us or against us. The occultist says that it happens on the inner planes, and everything you make is of service or not in accordance with what goes to its making, and the actual use you make of such thought formation.

We are the only people who have to borrow and bring home this doctrine of thought formation. We think of it as something vague, but these thoughts which are made and linked together, one after another, explain memory, recollection, and all productions of the mind. Such thought formations we think of as **dead** things, but they are living organisms—into them pours the surrounding life of which they are part, and they occupy the same relation to the physical plane as air does to the earth. When a thought is sent out, it takes definite shape, and then, filled with emotion or desire, it becomes a living form, with a cycle of its own. It goes out from you, it returns to you—to demand its reinforcement. Of course, this may all be balderdash—but! (Here Mr. Mitchell gave his characteristic smile and shrug of the shoulders.)

If you think long and completely of any one person, you have in reality made an image of him, and in the same way to think evilly of a person is to create evil, and it does you a mighty power of harm, because you have built it into the very texture of your own body. These thought forms which you build give to the envelope which contains you on the inner planes, its colour, life, form or shape; makes it opaque so that you are unable to see out, or makes it clear and gives you vision. When we say a man "sees red" he **does** see red.

With these living thoughts, then, we people our current in space, and they cling to us. These are the Skandhas you have made whereby much evil or good comes to you—and nothing comes to us that we do not make. **WHATEVER A MAN SOWS THAT ALSO SHALL HE REAP.**

Then there is the problem of creating a mood. There are certain types of work for which a man has to create an actual emotional force of his own nature, before he can begin, and in creating a force on the inner planes equivalent to the force which he is putting forward, he gains the actual assistance which he needs. The student has the dread of the consequences of lack of application to study, to drive

him on, but the occultist having decided that a thing is worth doing, proceeds to create the mood, picturing himself as attaining the desired end.

Life is like a dynamo. God does not just hand it to you, as it were, on a tray. You create the mood for thought, and then you carry on so far as the co-efficient which you have created makes it possible to do. Then, we do not start with clean slates, we all have a background, and those people who seem to make no headway, are those who have a heritage which conflicts with the things they want to do. These Skandhas are our friends or our enemies, according to emotional contacts, and we have to face them—if we were all clear, with nothing to bother us from the past, the whole thing would be very simple. There comes a second chance, however, and that is the business of transmuting the things which stand in the way of what we have to do—"resist not evil, but overcome evil with good." But to heap coals of fire on another's head, to put up with bad forms of government—or to speak kindly of someone who comes after you with an axe, etc., this is not what the occultist Jesus meant in that context at all. You have these Skandhas clinging to you, hedging you in, moving in a cycle, going out and coming back again all the time, and a man may thus create a Frankenstein monster that will eventually crush him. Should he meet it head on, fight it, or let it away again? The occultist says he is going to take all thought which he has himself created, face it, and he is, himself, going to make that whole group of ideas something which will no longer be his enemy, but his friends, so that this which has been crushing him down will take reverse action and begin to lift him up. Take a specific example: From the occultist's point of view, worry has a definite form which has been built up—you create the thought, it goes out and returns again, you fight it, it goes out again, making its own cycle, short or long (just as a ball that is thrown in the air), and again, you take it, break it up into its component parts, and proceed to render it harmless. This is not so easy to do, for it demands

a definite process of destroying certain phases of thought and substituting or adding others.

Some of us have a dislike for certain places—I, myself, have not got over my dislike for this Hall—every time I speak it always comes back—and it is only within the last few months that I have begun to take it definitely in mind. It isn't nervousness—I know I won't break down—but I know also that the feeling will continue until I tackle the whole thing, consider it from every point of view, and render it innocuous.

Again, you dislike, even hate, some person or other. The thoughts you send out to him may inflict upon him something which will cripple you, like a heavy weight hung to a wall and allowed to oscillate—and in the end, if you keep it up—well, it is going to kill you. He may have done certain wrong things, but what you have done is to increase them, and you have to set to work and analyze the whole thing, when you will find very frequently, that the person who annoys you, gave rise to the annoyance, but that you yourself have developed it into something big. These thought elements bring back the things that will harm, but they also bring back the things that will help.

Shakspeare's Richard III. is the most lonesome, pathetic figure in the world, because he feared everybody. The Prussian knew he was the last to be Emperor, and so he got back in a corner, saw himself at a disadvantage and kicked out.

To tackle these big problems, and make a change, you have to settle down to it deliberately, as you would to write a letter or build a house. A man doesn't suddenly swell up with the love of God!

Take the problem of habits—just the ordinary habits of every day life—the ten thousand things we do. You cannot stop them in the ordinary way. It is like pushing something away that comes back at you every time you push it away. The habits of one life cling to you when entering into another. It is, therefore, clear that the whole problem is one of creating good conditions for yourself by the simple process of right thinking. The believer goes ahead like wildfire, because

this is the habit of belief, and it will not run him into very serious trouble. If he says he will believe the best about things, because to believe the worst is to take a flame that will burn him, then his belief in the best will become as an angel to him.

When work has been postponed you know the way in which it enlarges in thought. Actually, it may not be a serious job at all, but you know, having postponed it, what a serious load it may become. These cycles of return you make yourself. Everything that goes out comes back, and if, halfway through its own cycle of return in space, which maybe is ten days, you halve the cycle, you are then inviting it to come every five days—until at last it won't stay away, and the first thing you know it is back every two minutes, and then, as we say, you go mad! Therefore, what we must do is to transmute these thoughts which are harmful—overcome evil with good in a definite way; and thought is a process of meeting Karma. The occultist meets his Karma and transmutes it. You may put in five years of hard work in any one direction, and they seem wasted—but ten years afterwards, you would see the purpose of that work. Only **think** about all this, and remember that every thought has its effect, good or bad, on **yourself**.

Jessie W. Lang.

KARMA

The unfoldment of life is three-fold, they say,

And this I can quite believe,
That in the long ago yesterday
I gave, what to-day I receive.

And what the far distant morrow will
give

Is just what to-day I sow;
Then watchful must be the life I live,
No matter if progress be slow.

In the past I ploughed in the fields of time,
In the present I sow in that sod.
In the future I'll harvest all that is mine,
I can blame neither man nor God.

—Theosophy in South Africa.

THE SUN OF RIGHTEOUSNESS

"This deathless Yoga, this deep union, I taught Vivaswata, the Lord of Light; Vivaswata to Manu gave it, he To Ikshwaku; so passed it down the line Of all my Royal Rishis. Then, with years, The truth grew dim and perished, noble Prince!

Now once again to thee it is declared—
This ancient lore, this mystery supreme—
Seeing I find thee votary and friend."

Exoteric authorities agree that Vivaswata is a name for the sun; that after him came Manu, and his son was Ikshwaku. The latter founded the line of Solar Kings, who in early times in India were men of supreme knowledge. They were adepts every one, and ruled the land as only adepts could, for the darker ages had not come on, and such great Beings could naturally live among men. Every one respected them, and there was no rebellion even in thought, since there could be no occasion for complaint. Although "Vivaswata" as a name for the sun reveals nothing to our western ears, there is a great truth hidden behind it, just as to-day there is as great a mystery behind our solar orb. He was the Being appointed to help and guide the race at its beginning. He had himself, ages before, gone through incarnation during other creations, and had mounted step-by-step up the long ladder of evolution, until by natural right he had become as a god. The same process is going on to-day, preparing some Being for similar work in ages to come. And it has gone on in the limitless past also; and always the Supreme Spirit as Krishna teaches the Being, so that he may implant those ideas necessary for our salvation.

After the race has grown sufficiently, the Being called "The Sun" leaves the spiritual succession to Manu—whether we know him by that name or another—who carries on the work until men have arrived at the point where they furnish out of the great mass some one of their own number who is capable of founding

a line of Kingly Priest Rulers; then Manu retires, leaving the succession in the hands of the Royal Sage, who transmits it to his successors. This succession lasts until the age no longer will permit, and then all things grow confused spiritually, material progress increases, and the dark age, fully come, ushers in the time before dissolution. Such is the present time.

Up to the period marked by the first earthly King called Ikshwaku, the ruler was a spiritual Being whom all men knew to be such, for his power, glory, benevolence, and wisdom were evident. He lived an immense number of years, and taught men not only Yoga but also arts and sciences. The ideas implanted then, having been set in motion by one who knew all the laws, remain as **inherent ideas** to this day. Thus it is seen that there is no foundation for the pride of ideas felt by so many of us. They are not original. We never would have evolved them ourselves, unaided, and had it not been for the great wisdom of these planetary spirits in the beginning of things, we would be hopelessly drifting now.

The fables in every nation and race about great personages, heroes, magicians, gods, who dwell among them in the beginning, living long lives, are due to the causes I have outlined. And in spite of all the sneers and laboured efforts of scientific scoffers to show that there is no soul, and perhaps no hereafter, the innate belief in the supreme, in heaven, hell, magic, and what not, will remain. They are preserved by the uneducated masses, who, having no scholastic theories to divert their minds, keep up what is left of the succession of ideas. . . .

There is some little dispute among the Hindus as to what an Avatar is; that is, whether he is the Supreme Spirit itself or only a man overshadowed by the Supreme to a greater extent than other men. But all admit that the true doctrine is stated by Krishna in the words:—

"I come, and go, and come. When
Righteousness
Declines, O Bharata! When Wickedness
Is strong, I rise, from age to age, and take
Visible shape, and move a man with men,
Succouring the good, thrusting the evil
back,
And setting Virtue on her seat again."

These appearances among men for the purpose of restoring the equilibrium are not the same as the rule of Vivaswata and Manu first spoken of, but are the coming to earth of Avatars or Saviours. That there is a periodicity to them is stated in the words "from age to age." He is here speaking of the great cycles about which hitherto the Masters have been silent except to say that there are such great cycles. It is very generally admitted now that the cyclic law is of the highest importance in the consideration of the great questions of evolution and Man's destiny. But the coming of an Avatar must be strictly in accordance with natural law—and that law demands that at the time of such an event there also appears a being who represents the other pole—for, as Krishna says, the great law of the two opposites is eternally present in the world. So we find in the history of India that, when Krishna appeared so long ago, there was also a great tyrant, a black magician named Kansa, whose wickedness equalled the goodness of Krishna. And to such a possibility the poem refers, where it says that Krishna comes when wickedness has reached a maximum development. The real meaning of this is that the bad Karma of the world goes on increasing with the lapse of the ages, producing at last a creature who is, so to say, the very flower of all the wickedness of the past, counting from the last preceding Avatar. He is not only wicked, but also wise, with magic powers of awful scope, for magic is not alone the heritage of the good. The number of magicians developed among the nations at such a time is very great, but one towers above them all, making the rest pay tribute. It is not a fairy tale but a sober truth, and the present prevalence of self-seeking

and money-getting is exactly the sort of training of certain qualities that black magicians will exemplify in ages to come. Then Krishna—or however named—appears "in visible shape, a man with men." His power is as great as the evil one, but he has on his side what the others have not—spirit, preservative, conservative forces. With these he is able to engage in conflict with the black magicians, and in it is assisted by all of us who are really devoted to Brotherhood. The result is a victory for the good and destruction for the wicked. The latter lose all chance of salvation in that Manvantara, and are precipitated to the lower planes, on which they emerge at the beginning of the next new creation. So not even they are lost, and of their final salvation Krishna speaks thus:—

"Whoso worship me,
Them I exalt; but all men everywhere
Shall fall into my path; albeit those
souls
Which seek reward for works, make
sacrifice
Now, to the lower gods."

—From an article by "William Brehon, F.T.S.," in *The Path*, October, 1888, on *The Bhagavad Gita*, chapter IV.

IGNATIUS, BISHOP OF ANTIOCH

For even I, though I am bound and am able to understand heavenly things, the angelic orders, and the different sorts of angels and hosts, the distinction between powers and dominions, and the diversities between thrones and authorities, the mightiness of the aeons, and the pre-eminence of the Cherubim and Seraphim, the sublimity of the spirit, the Kingdom of the Lord, and above all the incomparable majesty of Almighty God—though I am acquainted with these things, yet am I not by any means perfect, nor am I such a disciple as Paul or Peter.

* * *

The rich man's wealth is his strong city: the destruction of the poor is their poverty.—Proverbs X. 15.

THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY
IN CANADA.

Published on the 15th of every month.



Conducted by the General Secretary, to whom all communications and remittances are to be addressed at 22 Glen Grove Avenue, Toronto, Canada.

Entered at Toronto General Postoffice as second-class matter.

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OFFICIAL NOTES

Contributions have been accepted from R. W. N., L. L. H., W. A. D., J. W. L., E. F., A. M. S., etc, and will appear as space permits

* * *

Donations to the General Fund: Roy M. Mitchell, \$5; Miss Florence Papps, \$10; George H. Paris, \$25; Frank J. Brown, \$5; Charles Lazenby, \$10.

* * *

Accessions to membership in September were 16, including 4 to Vancouver Lodge (2 on demit from England); 1 to Medicine Hat, 1 to Edmonton, 1 member-at-large, 4 to Ottawa, and 7 to Toronto. This makes 195 since the Theosophical Society in Canada was chartered.

* * *

The Argentine Section of the Theosophical Society met in convention on July 4th, and Mr. Mario Martinez de Arroyo was elected General Secretary. Senor de Arroyo sends fraternal salutations to the members of the Theosophical Society in

Canada, and the most sincere wishes for the progress of Theosophy in this country. We heartily reciprocate the greetings of our southern brethren and wish them well.

* * *

Sophrony Nickoff, General Secretary of the Theosophical Society in Bulgaria, on behalf of his section in annual convention, has sent the greetings of the Bulgarian Theosophists from Sofia to their Canadian brethren. May we hope that the exchange of felicitations may be a pledge of continued peace between the two countries.

* * *

The Winnipeg and Vancouver Lodges have sent us copies of their syllabuses, which are issued monthly. This is an excellent plan and helps visitors and members. It would be a good plan if each Lodge sent copies of its programmes and syllabuses to every other Lodge. This will stimulate interest and serve to suggest new lines of activity to those seeking them.

* * *

Mrs. Davy, 124 Wellington Street, Ottawa, reports that she had up till October 6 received \$82 for the Annie Besant Birthday Fund. This was the result of contributions from three eastern Lodges, and she will keep the Fund open till the end of the month until the west is heard from. The October number of "Theosophy in Scotland" states that the appeal arrived too late for the September magazine, and "the various Lodge Secretaries were entrusted with the task of letting the members know of the Fund, the aim of which is to present Mrs. Besant with a sum of money for her travelling expenses." Our contemporary adds: "Whether we subscribe to the Fund or not, we can all give Mrs. Besant our tribute of gratitude and loyalty."

* * *

Subscriptions to The Canadian Theosophist hereafter must commence with the current number. Only a limited number of copies of earlier issues remain, and these may be had for ten cents each.

FELLOWS AND FRIENDS

Mr. Charles Lazenby is lecturing in Great Britain. Recent engagements were in Scotland, Perth, Oct. 4, "The Mute Lodge and the Masters of Wisdom"; Dundee, Oct. 5, "Some Occult Brotherhoods and Their Work"; Forfar, Oct. 6, "Life After Death"; Oct. 9, Morningside, Edinburgh, "The Great God Pan."

* * *

Mr. William Tait, of Belfast, who republished Mrs. Atwood's remarkable book, first issued and withdrawn in 1850, "A Suggestive Inquiry into the Hermetic Mystery," was to have been in Montreal early in October. We hope to hear more of him before he leaves Canada.

* * *

Mr. Norman Beck, of the Winnipeg Lodge, passed through Toronto early in October on his way to India, via New York and London. He contemplates establishing some commercial connections between Canada and the Far East.

* * *

Mr. Wilson MacDonald, whose fine poem appeared in last month's issue, published a volume of his poetry two years ago, "The Song of the Prairie Land, and Other Poems," which may be had from his sister, Miss Daisy MacDonald, Port Dover, Ontario.

* * *

Mr. Frederick Shaw, of the Vancouver Lodge, died on September 11, of cancer. He signed his application the day he went into the hospital for an operation, and was admitted to Fellowship, February 20 last. Though but a short time in the ranks, he made the link, to be renewed later.

* * *

Mr. D. W. M. Burns writes from Dunedin, N.Z.: "It was with much delight I found the other day a parcel of copies (Nos. 1-4) of The Canadian Theosophist in my mail. I had seen appreciative references to the new monthly—notably Leadbeater's in "T. in A.," and hoped later to see the magazine with my own eyes. . . . May I venture to congratulate you on your excellent beginning? There is life

in your pages, and that is what tells. If there is no boil and bubble of keen desire to kindle others with the flame with which we burn (pardon the apparent mixing of water and fire in that odd sentence) our stuff fails of its purpose. To kindle flame where flame is none, to fan flame where flame already is—that, I take it, is the aim of our Theosophical penmen and our platform speakers . . . or should be."

AMONG THE LODGES

Vancouver Lodge now has an excellent orchestra, which is a suggestion for the musical members of other Lodges. The Vancouver orchestra has been booked for concerts at the General Hospital, the Old People's Home, and for the Prison Farm.

* * *

The General Secretary visited St. Thomas, September 18-19, giving two public addresses and one to the Lodge members. Some of the London Lodge members attended also. The General Secretary addressed the members of the London Lodge the previous week. It lies with these two Lodges to Theosophize Western Ontario, but without co-operation this will be difficult. London has the largest permanent Lodge room in Canada, with the exception of Vancouver.

* * *

Toronto Lodge has appointed a Site Committee, Mr. J. Hunt Stanford, the architect, convenor. The committee is considering the question of permanent local quarters and has established the nucleus of a building fund. Local action of this kind is recommended to all Lodges that feel strong enough to undertake the work, but no premature enterprise of this kind should be attempted. The American Section is said to be contemplating this policy for all local Lodges. "Theosophy in Australia" states: "It is through the Lodges that we reach the public, and believing that, Mr. Rogers is promoting a lodge building and loan plan of national scope, which will enable one centre after another throughout the Section to put up permanent local headquarters. A headquarters that is a fixture, with seating ac-

commodation for an increasing audience, and known to the people of a city, is a valuable asset." Australia is entitled to speak, as Sydney, with a Lodge membership of 700, has a big business block worth \$500,000, owned by the Lodge and affording accommodation for all the Theosophical Society activities, besides being a source of revenue.

* * *

Winnipeg Lodge has elected the following officers for the year 1920-21: President, Mrs. George Syme; first vice-president, H. Lorimer; second vice-president, Mrs. R. H. Griffith; secretary-treasurer, Laurance H. D. Roberts; librarian, Mrs. R. H. Griffiths; assistants, H. Lorimer and Miss H. R. Cosfield. Mr. L. W. Rogers gave lectures on the evenings of Sept. 5-10. The result was the formation of a study group of those newly interested of about two dozen. The annual report of the Secretary is for the year ending Aug. 31. The Lodge is impressed with the principle suggested as a policy by the General Secretary that "each Lodge should work on its own and consider itself its own headquarters. . . . The principle is a sane one," says the report, "and should be of special importance to this Lodge, as the territory which we serve is a large one, actually comprising at the present time that part of Canada bounded by Port Arthur on the east, and Regina on the west. The receipts for the year were \$1,626.61, as compared with \$434.38 for the previous year. Winnipeg Lodge has fully imbibed the idea of 'Theosophizing Canada,' and spreading the Theosophical viewpoint 'that it may be applied in the life of the people and the life of the nation as a whole.'"

OUR EXCHANGES

A long instalment in October "Theosophy" of the history of "The Theosophical Movement" treats more directly than has been the case elsewhere with the occult side of the Society's work, recognizing H. P. B. as the Teacher and for purposes of the movement "the direct Agent of the Lodge of Masters of the Wisdom Religion." Next to her is placed Wil-

liam Q. Judge, and the history propounds this thesis: "The acceptance of any teachings or 'messages' as Theosophy in contravention of the recorded statements of these two, is to deny in fact the very Source of the Message of Theosophy, is to attribute to the Masters Themselves the fallibility of human nature." The assumption of a pontifical attitude is scarcely warranted by the writings of either of the Teachers in question. Later on in this chapter it is stated, "They never either defended themselves or attacked others." Which is perhaps the strongest claim from an occult point of view that can be advanced for anyone. Whatever the individual student may think on these questions it must not be forgotten that the Theosophical Society remains absolutely neutral, and those who accuse or condemn either for one opinion or another opinion do not understand the tolerance and forbearance that brotherhood in the Society involves. As St. Paul says, "Let each man be fully persuaded in his own mind," or "fully assured," as the revision has it. There can be no objection to the submission of evidence towards such assurance. Those who fear to examine historical evidence by whomsoever submitted have little of the student's mind, or the spirit of scientific research.

* * *

The Theosophical Quarterly for October continues its admirable task of collecting the "signs of the times" in the approach of scientific advance to occult conclusions as given out thirty-five years or more ago. Evidence of the Lemurian Continent is noted, and our Toronto philosopher, the late Sir William Osler, is quoted at length in a review of his address to the British Classical Association at Oxford on May 16, 1919, on "The Old Humanities and the New Science," which, the reviewer remarks, "might almost have come from H. P. Blavatsky's pen." It is perhaps characteristic of the Quarterly to suggest that when Sir William quoted the Gospels it was "perhaps without full realization of its source." Mr. Johnston begins a translation with interpretation of the Kena Upanishad, and Mr. H. B. Mitchell con-

cludes an exhaustive consideration of Dr. J. McTaggart Ellis McTaggart's notable book on "Human Immortality and Pre-Existence." A sentence from a letter by the late C. A. Griscom should be pondered, "Two or three really wise and devoted disciples are worth more than thousands of ordinary members." The Herald of the Star will find matter for consideration in the "Screen of Time" department. The Historian in the reported conversation, after a deprecation of democracy, looks for an actual coming of Christ's kingdom. "Prior to his coming, however, we may look for an organized effort to induce His coming; we may look for centuries of preparation by those who know Him and love Him and who long for His advent. We may look also for a period, preceding his next incarnation, when the world, or the western world in any case, will be governed by a group of His disciples, as kings, consciously co-operating, and presided over, I suspect, by an Emperor (I believe, Emperor of France), so as to prepare the world for the real reign, the real glory, the real consummation, which will follow." So many men, so many creeds!

* * *

"Theosophy in Scotland" is, as might be expected, one of the most radical of our exchanges. It is doubtful, however, if many can agree with the view expressed in one article. "It has been held by many that the primary object of the Theosophical Society was to counteract the advancing wave of scientific materialism which threatened the spiritual life of Europe; and no doubt this was one of its objects, but that object is now practically achieved. We must therefore look for others. . . ." We dare to say that until the equipoise of a thorough understanding of the relation of the material to the spiritual side of nature has been reached this object will never be achieved. Socially, politically, religiously, materialism is as rampant as ever, and in more subtle forms than the crass declarations of 1874. There is an excellent review of "Man, Past and Present," the big volume by A. H. Keane, issued by the Cambridge University Press.

"Divine Life" quotes our notice of last month in full, and then proceeds to aggravate the first offence by stating that in the forty years since the Theosophical Society was founded only four have become accepted pupils of a Master, and, as befits Celestia, she states this on hearsay and not of her own knowledge, and exclaims, "What wasted time and energy!" Yes, indeed! Celestia is not getting as much inspiration from her "Invisible Editor" as we might have expected. "Divine Life" is fortunate in having Martha Elizabeth Webb to infuse a little sensible occultism into its pages. She understands as Celestia does not seem to do that "of Teachers there are many, the Master Soul is One."

* * *

Theosophia, the organ of the Theosophical Society in the Netherlands, translates an article by H. P. B. from The Theosophist of May, 1885, and continues a fine article on Lao Tse. Altogether an excellent periodical.

* * *

Also received: Revista Teosofica, Cuba; O. E. Library Critic.

THE GREAT DENIERS

SAMVRITTI is that one of the two truths which demonstrates the illusive character or emptiness of all things. It is relative truth in this case. The Mahayana school teaches the difference between these two truths—Paramarthasatya and Samvrittisatya (Satya "truth"). This is the bone of contention between the Madhyamikas and the Yogacharyas, the former denying and the latter affirming that every object exists owing to a previous cause or by a concatenation. The Madhyamikas are the great Nihilists and Deniers, for whom everything is parikalpita, an illusion and an error in the world of thought and the subjective, as much as in the objective, universe. The Yogacharyas are the great spiritualists. Samvritti, therefore, as only relative truth, is the origin of all illusion.

—Voice of the Silence.

AMONG THE ADEPTS

CONFIDENTIAL COMMUNICATIONS FROM
THE HINDU ADEPTS AND
CHRISTIAN MYSTICS.

By **FRANZ HARTMAN, M.D.**

A POSTSCRIPT TO HIS "REMINISCENCES"

TRANSLATED BY **FRITZ HAHN**

(Continued from page 103)

I myself have seen such apparitions several times. I was present more than once when a Master spoke to Blavatsky in her room. I could not see him and had to be enlightened by Blavatsky. On other occasions in the absence of Blavatsky I received such visits, which I saw distinctly and clearly, and nobody could make me believe them to be self-induced dream-visions. Besides, I do not lack natural proofs, which are in my possession to this day. It is nothing extraordinary to see an unknown person in a day-dream, or when half awake, and to meet this identical person in real life afterwards. Some of my experiences with "Occult Phenomena" were published in 1884 in the monthly Theosophist in Madras. I prefer, though, in regard to Adepts to use the testimony of others rather than to mention my own.

To the president of the Theosophical Society, H. S. Olcott, appeared one of these Masters in New York, though this same Master was in Asia (Tibet) at the same time. The apparition of the Adept spoke to Olcott, took off his turban and presented him with it for a keepsake. To this day Olcott carries this same turban on his travels with him and shows it in his lectures. Whether he can convince any sceptic with this of the existence of Adepts, I will not maintain.

Damodar K. Mavalankar, a young Hindu, living in Adyar, at the headquarters of the Theosophical Society, could leave his body and make visits in his astral body. This was done during my stay there. One day he was allowed to visit the home of the Master, Kut Humi, in this manner, and he narrates the following:

While in Lahore I received three visits of the Master in his physical body. Every visit lasted about three hours. I was perfectly conscious, and once I met him outside the house. He was exactly the same in his physical body at Lahore, as I had seen in Adyar in his astral body, and also the identical one I had visited in my dreams and visions in his home thousands of miles away. On these astral visits I could only see him in a somewhat nebular form, recognizing his features very plainly, my psychical powers then being only partly developed. But this time in Lahore it was different. When I had touched his astral form my hand passed through it, but now I touched material cloth and living flesh. Here I had a living being in front of me, recognizing his well-known features, whose portrait I had often seen in Madame Blavatsky's possession. While in Jumna I had the good fortune to be asked to visit him, and spent several days in the company of different Mahatmas from the Himalaya and their disciples.

Of course these facts do not prove anything to the sceptic. There is no experience, even when known to thousands of witnesses, which will not be denied by those who have not experienced it, and a theory of fraud substituted in explanation. We live in a world where much is perverted. A good deal taken for fraud or illusion is misunderstood truth, and a good deal accepted in general as real is delusion and fraud.

Nobody can recognize a truth with certainty until one has experienced that truth. Even our own powers we cannot recognize till we have acquired the faculty to use them. When I speak about Adepts and occult phenomena it is for no other purpose than to point out facts but slightly known, but which are apt to draw attention to different and higher kinds of less known natural laws. One of these phenomena that surprised me particularly was the following:

On the 20th of February, 1884, Blavatsky left for Europe. I accompanied her to Bombay, and after her departure I returned from the port to the city. Through her I had acquired a certain Tibetan relic

with an inscription in the Tibetan language which I valued very highly. I resolved to carry it continually with me. To do this I needed a chain, so I visited several jewellery stores, but could not find a suitable gold chain, as a silver one would not do on account of the air near the coast containing so much salt, causing chloride of silver to settle on it. Going back to my quarters, consisting of a large hall-like drawing-room, in walking up and down the idea came to me that in want of a chain a silk cord might do. At this moment I saw something vibrate in the air before me. The object fell at my feet, and picking it up I found it to be a pink-coloured silk ribbon, brand new and the exact length. The ends were twisted, and all I had to do was to fasten it. This ribbon was in my possession for years.

It would not be difficult to fill volumes with stories of "occult phenomena" which happened either in my presence or were experienced by others. Not only would such stories not prove anything, but on the contrary they would cause a certain class of people to believe that a Mahatma had nothing else to do but to produce occult phenomena and pass his time with Hocus-Pocus, to find lost garters, to mend broken coffee cups, etc. It would be about as reasonable to believe that the lifework of a Secretary of State consisted in drinking champagne, or that the aim of a conductor was to swing his baton in the air to astonish the public with gymnastic exercises. The world is such that human kind, especially the smart ones, only see the superficial. Trifles they take for the important things and overlook essentials. Nothing made the Theosophical Society so ridiculous in the eyes of the public as the big cry the Theosophists made about occult phenomena. I cannot blame the magician, Hermann, that he had a doll which he called "Mahatma Kut Humi," performing tricks for 100 evenings in Philadelphia on the stage just to ridicule the Theosophists. Of course, this did not make the Adepts ridiculous, but for the harm done to their names. We have to thank the unintelligent critics and also the malicious slanderers of H. P. Blavatsky for the healthy unbelief which was created

amongst those who could not understand these phenomena and otherwise would have fallen easy victims on account of their passion for the miraculous to a morbid mysticism and scepticism. Even in this I believe I can recognize the work of the Masters, who knew very well that doubt is a necessary means in arriving at self knowledge by one's own effort and to curb the erratic leaps of an unbridled fancy.

The great genius, which was revealed through the person of Blavatsky, could not be touched by foolish slander. Although Blavatsky suffered personally from their folly, her enemies turned out to be involuntary co-workers, as they helped to draw the world's attention to the very ancient teachings of truth, and neither Blavatsky nor her followers expected more than that. Great is the folly of those who cast suspicion on the faith of a teacher, who never expects blind faith, but insists that those interested in the teaching of the sages must investigate them and arrive at their own conclusions. It is the old story—the battle of self-knowledge against the arrogance of professors and established authority.

It is of little advantage to believe in the existence of the Almighty, just because some one we can have faith in asserts that there is a God; but everyone should try himself and recognize with his own person the Almighty, thus becoming a living testimony for the existence of God (the truth). The point is not to be enthusiastic in one's fancy over the physical side of the Masters in Tibet or anywhere else, or to expect particular favours from them; the main thing is that the wisdom of the Master should reveal itself in one's own person.

This does not mean, as in certain quarters, "to accept the teachings and ignore the teachers." The reverence of a pupil towards his teacher results from the understanding of his teachings. Whoever announces a truth, merits the highest esteem of all mankind. But the respectability of a teacher rests on his knowledge of the truth, and not the truth on the respectability of the teacher.

As long as she lived, Blavatsky fought against this arrogance of authority and tried to help her pupils to overcome it and to lead them to Theosophy, that is, to self-knowledge. She never expected a blind acceptance of her teachings nor of the doctrines of the Masters, but simply made them available as problems for self-investigation and self-development. Few understood her, as most people, especially the professors, possess no other knowledge except what they derive from hearsay and authority. The word "self-knowledge" is without a meaning to them, as they do not possess self-knowledge themselves. They also worried themselves unnecessarily about the "genuineness" of these occult phenomena, inasmuch as nobody required their genuineness as a matter of scientific proof, and no one expected blind faith in them. The purpose was to point out the possibility of the existence of unknown forces and to stimulate original research. This was accomplished even if they were "not genuine."

Practically there are two kinds of phenomena, firstly, what occurred when whoever asked for it received counsel or advice, including occult letters; second, physical manifestations, such as bell-ringing in the air, raps, locomotion of objects by unseen forces, etc. In regard to the first mentioned one would assume that an intelligent person would judge the value or origin of a letter according to the contents and not the manner of its delivery. About the other phenomena there was nothing to prove, and whoever knew the profound reverence, even adoration, shown toward the Masters, would hardly think it possible for their names to be misused for any purpose. That would be equal to blasphemy and eternal damnation.

Without these occult phenomena Blavatsky's mission could hardly have been accomplished. It is difficult to introduce new ideas without drawing attention to them by external means. It took 80 years to acquaint Germany with the Philosophy of Schopenhauer and the works of the best mystics Jacob Boehme, Eckhart, Paracelsus, Eckhartshausen, Jane Lead, etc., are only known to a few). Had Blavatsky as an ordinary author issued her philoso-

phical writings, and perhaps found a publisher, it would have taken a long time for them to become known. These occult phenomena startled the world. They meant for Theosophy about the same as the bells to gather the faithful to worship meant for religion. Nobody would be so stupid as to mistake the bells for religion or to make his faith in religion dependent on proving that the sound of the bells was caused by supernatural means.

Many of these phenomena originated from Blavatsky's own psychic and physical powers; others had their origin apparently in the existence of unseen beings invisible to most. The most wonderful phenomenon of that kind was undoubtedly her sudden recovery from a very severe sickness, after having been given up by the best medical authorities. This happened in two instances; the first occurred at Adyar when I was present myself. Blavatsky was dying. Mrs. Cooper-Oakley and I kept watch over her at night by turns. After a consultation of professors and doctors, their verdict was that she could not live another twelve hours. The next morning after this verdict of death she was perfectly well. This happened at the end of March, 1885. The first of April she departed with me for Europe. She stated that on that particular night the Master appeared before and communicated new life force to her.

This repeated itself in Ostend in the presence of Constance Wachtmeister and others. The Countess writes about it as follows in her "Reminiscences of H. P. Blavatsky," who was being attended by a Belgian physician at the time referred to in Ostend: "H. P. B. was in a heavy lethargic state, she seemed to be unconscious for hours together, and nothing could rouse or interest her. Finally, a bright inspiration came to me. In the London group I knew there was a Doctor Ashton Ellis, so I telegraphed to him, described the state that H. P. B. was in, and entreated him to come without delay. . . The next day there was a consultation between the two doctors. The Belgian doctor said that he had never known a case of a person with the kidneys attacked as H. P. B.'s were living as long as she had

done, and that he was convinced that nothing could save her. Mr. Ellis replied that it was exceedingly rare for anyone to survive so long in such a state." Mr. Ellis massaged her until he was quite exhausted. H. P. B. made her will, and the Countess recounts the sorrowful feelings caused by the anticipated loss of her teacher. Tired out, she fell asleep. She continues: "When I opened my eyes, the early morning light was stealing in, and a dire apprehension came over me that I had slept, and that perhaps H. P. B. had died during my sleep—died whilst I was untrue to my vigil. I turned round towards the bed in horror, and there I saw H. P. B. looking at me calmly with her clear grey eyes, as she said, 'Countess, come here.' I flew to her side, 'What has happened, H. P. B.—you look so different to what you did last night?' She replied, 'Yes, Master has been here; He gave me my choice, that I might die and be free if I would, or I might live and finish The Secret Doctrine. He told me how great would be my sufferings and what a terrible time I would have before me in England (for I am to go there); but when I thought of those students to whom I shall be permitted to teach a few things, and of The Theosophical Society in general, to which I have already given my heart's blood, I accepted the sacrifice, and now to make it complete, fetch me some coffee and something to eat, and give me my tobacco box.' . . . The doctor was beside himself. He said, 'Mais, c'est inouï; Madame, aurait dû mourir.' ['Why, it is unprecedented, Madam, you ought to have died.']"

Often she was served by unseen hands, which occasionally became visible. But it is useless to explain further, as these things are known sufficiently from the records of occult science. The stories of the Seeress of Prevorst, the holy Crescentia of Kaufbeuren and a hundred others tell about such facts, which happen every day in our time and are well known to those interested.

(TO BE CONTINUED)

* * *

The Eternal knows no change.—Voice of the Silence.

NEW LIFE FLOWS IN

We have been considering that our duty was to the Society, and that the chief expression of that duty was loyalty to its leaders. The Theosophical Society was not created by the Masters of the Wisdom for the purpose of building a strong organization to which they and we could refer with pride. It was created as an instrument to help our fellow-men, to give them knowledge and wisdom, to teach them to train their intellects, and to be one of the great aids in the evolutionary process of raising the rate of vibration of the Race as a whole, to the required standard for the next forward step in the progress of mankind.

Our Lodges have been turned inward, they have struggled to pay rent, to keep the meetings going, to try to keep a study class running, and to get the dues paid. We need the sort of leaders that will inspire the Lodges to turn their forces outward. When the attention becomes centred upon helping our fellow-men instead of upon perpetuating our Lodge, we will discover that new life flows in and that the Lodge will grow and prosper because it is serving the real purpose for which it exists.

We have been crystallizing; we need to expand. We have been centred upon our Society, our leaders, and our superior wisdom and philosophy. We need to be led and inspired to turn our attention to the needs of the other fellow. We must train ourselves and equip ourselves to take Theosophy out of its water-tight compartment, and to carry the fundamental principles for which it stands, intelligently applied to the problems which confront the nation, to the men whose lives are affected, and whose evolution will be hastened or retarded, perhaps more than we dream, by the light (or the lack of it) which we can bring them.—Foster Bailey in a recent open letter.

* * *

All that is with you passeth away, but that which is with God abideth. First and last is the affair with God.

—The Koran.

THE THEOSOPHICAL SOCIETY

International Headquarters: Adyar, Madras, India.

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Monthly Organ of the President: *The Theosophist*. Royal 8vo. pp. 120. Rs. 8—12s.—\$3. Post Free.

Journal of the Non-Organized Countries: *The Adyar Bulletin*. do. pp. 40. Rs. 2—3s.—75c. Post Free.

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Theosophical Publishing House, International Headquarters, Adyar, Madras, India.....Manager, B. P. Wadia

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Please notify General Secretary, 22 W. Glen Grove Ave., Toronto, Canada.

THE CANADIAN THEOSOPHIST

The Theosophical Society is not responsible for any statement in this Magazine, unless made in an official document.

VOL. I. No. 9.

TORONTO, NOVEMBER 15, 1920.

Price 10 Cents

TO THE SOUTH INDIA CONVENTION

My Brothers:

Having returned after a long tour, which covered 28,000 miles in Great Britain and the United States of America, I wish to greet you with thanks for selecting me as the President of your South Indian Convention in April last.

Theosophical subjects, Theosophical lectures and meetings to the number of about 675 is an indication of the work it was my good fortune to do in the course of six months, three of which were spent at Krotana, the Headquarters of the American Section.

However, the particular subject on which I want to speak to you, is our Theosophical labours in South India. A great deal of useful work is being done by our fellows in various spheres of life while our Branch Inspectors and others are serving the Theosophical Society more intimately by Theosophical lectures. We are in the midst of great changes in our National life, and I feel very strongly that our first and foremost duty is to make the influence of Theosophy felt. Some discrimination is necessary on our part in the selection of our work. India's political future and the emancipation of her people from the existing economic and social slavery are, I believe, bound up with her spiritual ascendancy. Without the latter, the former will not be completely successful. Our task, as Theosophists, is primarily to bring to the front, continuously and everywhere, the spiritual aspect of things; we must strike the spiritual key-

note in relation to every department of public life and work. This has been recognized by some leaders of different temperaments, outside the Theosophical Society. They are endeavouring in their own way to achieve this end; but we, of the Theosophical Society, feel ourselves, in a way, more suited for that noble task. That is my belief, anyway.

Our task lies in generating spiritual power, in spiritualizing the intellectual and moral atmosphere of this country, loved by the Masters who guide our Theosophical Society from behind the scenes. This noble task can be performed in two ways by us: (1) By at least a few, if not all of us, living the Theosophical life, and (2) by the propagation of the great teachings of our philosophy.

Now, "Theosophical life" is an expression which sometimes is not fully understood. To my mind, it is not only a life of Service, but Service of a particular kind, rendered in a particular manner. All service is noble and good; all work is useful work; but there is a certain kind of service, a certain type of work, which is fundamentally ours. I have spoken of the generation of spiritual power. How can that be done unless at least a few of us live the life of meditation, of real devotion, which will flood the atmosphere with the life currents which will purify and build the National Life? I am not advocating a quiet life, without work—but a life with a spiritual and inner point of view in the midst of a thousand activities

of the earth. I am not asking for a life of silent contemplation and prayer when I refer to real devotion—but to a life of consecration to the Masters, a life which understands the hidden phases of outer happenings, and which deals with the latter wisely, according to occult laws and principles. But the hidden phases of outer happenings cannot be perceived for adequate action unless the Inner Light of the Soul is focussed on each world-event. The happenings in the world of action—Kriya-loka—proceed from those in the world of ideation—Bhavana-loka—and unless we live and labour there we are, more or less, bound to fail in our attempts to handle those happenings successfully.

Now, how can we live and labour in that inner world of Ideation? How are we to obtain the power of spiritual perception in this world through the physical brain? It is not a matter of psychic growth; it has nothing to do with the evolution of astral or other material faculties; it is a question of the Light of the Immortal God within us, illuminating our brain Consciousness, and thus all objects and activities which we contact. Not an escape into superphysical regions of the universe, but a descent of the Immortal Inner Ruler in the purified and sanctified Temple of the Body should be our objective.

Our revered Teacher, H. P. B., has said that the first of the necessary qualifications for the spiritual life is an unshakable belief in one's own inner powers, and she speaks of the God within as "Initiator of the Initiates" (S. D. III., Sec. 5). That Ruler Immortal lives his own life in his own world, unfolds his wonderful spirituality, has visions of his own, both subjective and objective. He is there—the real Self in each one of us, and as personal human beings, ours is the task to so work and so worship that with the help of a concentrated mind and a purified heart, He is able to manifest his nature through the physical body in the physical world. Therefore, is the study of Holy Lore and Ancient Wisdom essential; therefore is constant and regular meditation necessary; for without these our activities will but take us round and round the

ever widening circle of materialism, as in the case of him who said:

Myself when young did eagerly frequent

Doctor and Saint, and heard great Arguments

About it and about; but evermore

Came out by the same door as in I went.

Our Theosophical activities must bring mukti—salvation, to the world of action; our work must set free the slaves who are crushed by work; our labours must remove the bondage which ties the labourers to a life of toil which debases. We must, by our spiritual life of activity, enable all who toil for mortal flesh to realize that they can and should toil for the joys of the Immortal Spirit. The dignity of work is fully recognized when the toiler has an inner interest in his work, when his own self-expression finds manifestation therein; then, and then only, drudgery ceases to be drudgery, and all activity becomes attractive.

In this Kali-Yuga [the iron or dark age] when class fights against class and nation wars with nation, we Theosophists must render the Great Service of showing humanity the way to Real Freedom, not by precept, but in example, remembering that true Altruism consists in leading a positive life of Brotherhood ourselves.

Did not our H. P. B. say that various difficulties in the physical world are removed when one cause has been set right by correct handling in the spiritual realm? "Lead the life necessary for the acquisition of such knowledge and powers, and Wisdom will come to you naturally," said a Master once (S.D., I.). Therefore the first thing is to live the life—the life of meditation and study.

The second task before us is the spreading of our Theosophical teachings. Our propaganda work, along many lines, for many years, has prepared the atmosphere for the universal reception of the Three Fundamental Propositions of Theosophy as given by H. P. B. in her Proem to the Secret Doctrine, Vol. I. The application of these Propositions and all that they imply, to the current problems which confront us every day, is our task; but let

us not forget that while we are engaged in the work of application, we have the duty to popularize those three Propositions. It may be that there exist in the world people better fitted to apply these and other Theosophical teachings, to the work of everyday life; ours is the task to see that none are kept in ignorance of the teachings. In the great rush of many-sided activities, we are apt to overlook the factor that we of the Theosophical Society are in this day and generation, Trustees of the Wisdom which the Blessed Masters gave through H. P. B., and as such ours is

the solemn duty to make that Wisdom known by Life and by Work.

That, in short, is my conception of the work immediately before us, and I trust all of us belonging to the South Indian Convention will think of it and discharge our duty as true servants of those Masters of the Wisdom, who are the real Founders of our Society, and who watch over its interests, guide its work, and through it bless the world.

Your faithful servant,

B. P. Wadia,

President, South India Convention

Adyar, August 21, 1920

"HOPE" (Watts)

By S. OSWALD HARRIES

Science is the knowledge of principles, gained by a study of the expression of power. Art is the power to express.

The power of expression varies considerably in type, but can be separated broadly into two forms—that of true art and that of false. In music, contrast the soul melodies of Wagner with the terrors of jazz, or with the mere rhythmic repetition of sound that elicits the foot movement or shoulder shrugging of the peasant or coster crowd. In literature, contrast jingle or exciting poems with the refined art of Tennyson, Browning or Shakespeare. In architecture, contrast the average city building with the Gothic cathedrals, Grecian temples or Oriental mosques. So is it in the world realm of art. In painting, we have mere pleasant colour or again true expression of soul power. "The Artist dips his brush into his own soul and paints his picture therefrom," and as soul power varies so does its expression.

But of true paintings, two classes also may be distinguished clearly—the emotional and the intellectual; one branch of the latter is symbolic expression.

Almost any person can understand and appreciate emotional art—a beautiful melody, a glowing sunset, a pathetic poem, a majestic statue easily awaken sympathetic vibrations. Take, for example, a beautiful scene like the painting of Lake Louise, with its clear sky, calm, deep-blue

unruffled lake, general air of Summer calm and rest; almost instantly the observer becomes merged in the mood of the picture and one with it. To gaze on the beautiful elevates the Soul.

In marked contrast to such study is that of symbolic Art. Here, to be able to understand and fully appreciate the work of the artist, the student must be experienced in the school of Life. It is in symbolic art that the artist depicts the deeper inner lessons of his experience, to be interpreted alone by those who pass through kindred experience. As the scientist from innumerable observations or experiments by induction arrives at a general law, a principle underlying the phenomena, so the artist having gleaned a spiritual law from innumerable experiences, depicts the inner principle in brief symbolism to be expanded in varied experience in the life of each individual.

One of the most remarkable pictures of this type is that of "Hope." Strangely, the superficial observer often labels this picture "Despair"—next door neighbour to "Hope." Let us ponder over this picture, for every experience in life can be associated with its symbolism.

Examine, firstly, its elements: (1) A shadowy earth globe; (2) a lady seated on this globe; (3) she is arrayed in wavy green gown, rippling over the body, yet close-fitting; (4) the eyes are bandaged; (5) the lyre has one remaining string,

"Hope"; (6) star, or arrow pointing upward.

"What does it mean?" is the question so often asked.

This picture, symbolically, represents human evolution, past, present and future. Again it represents the parallel evolution—that of the individual Soul. Note, firstly, the shadowy earth globe. In first stages, the inner consciousness is, as it were, asleep, latent, to be slowly awakened by stimuli from without. Gradually the matter of the universe is built into increasingly sensitive and adaptable forms, more and more responsive in interaction with environment. Gradually in primitive mankind external material stimuli foster the development of internal self-consciousness and control of relationship to the external objective world. In the individual during childhood external stimuli acting through the sense organs awaken the life forces, desire nature and power of thought within.

Early development depends on external stimuli from the physical environment. Matter dominates the man and sensory or sensual experience rules the inner consciousness. Observe the child who has eaten a hearty dinner. Unexpectedly a nice pudding or cake is brought to the table. The external stimulus by force of long-acquired habit reawakens desire within. The external controls the internal. The whole evolution of primitive man, of childhood, and the early evolution of living forms is an awakening of the forces within by reaction to stimuli from without.

Some religions teach that all material existence is an illusion, that it is but a shadow of the true spiritual realms, a transitory negative expression of positive spirit. But to humanity and to the individual in the first stages, objective relationship is necessary to awaken higher powers. The needs of physical existence and the novelty of its sensations lead to awakening and development of desires and feeling, to active effort of acquirement, to objective discrimination.

This stage is, however, but a stepping-stone. Not in this everchanging kaleidoscope of sensory experience and material

dominance can the soul find permanent satisfaction. Many lessons, maybe, nay, must be, learned from objective relationship, but an unsatisfied yearning is awakened that refuses to recognize the physical world as the true home of the soul. It speaks of the within and the beyond. Objective sensory pleasures and pains, however acute at first, and effective as stimuli to internal reaction, lose their power; old pleasures fail, old pains are endured and seen through, satiation point is reached and ever new experience is demanded.

No! This constant change, these somewhat shallow objective experiences do not satisfy. The soul realizes the falsity of basing permanent hope on objective illusion and the first string is snapped. The very forces awakened by external stimuli must control and direct the external physical activities and relationships.

The lady rises above the earth, is seated on it. Perhaps the biggest lesson material existence can teach us is that we are something more than the objective material, that we can transcend this state and conquer and utilize its material and forces, and, having learned this lesson, instead of being dominated by material existence, we can rise above this bondage, and conquering the material world, use its resources and powers in our service, to serve higher aims, to be the means of the expression of our own higher forces in creative expression.

Long ago, man merged himself almost entirely in objective sensuality and is only slowly emerging from the mire and responding to stimuli other than those supplied by earthly forces.

Now, why a lady? Is the artist right? Ages ago human beings were hermaphrodite. Later they divided into sexes. In Man the Divine faculty of Will predominates and he tends to express his powers mainly in action; in Woman the Divine power of Imagination tends to predominate. Both these forces, Imagination and Will, are necessary for active conscious effort in expression. Imagination is necessary, first, to conceive of change, or progress of any ideation. Will later carries the concept into active expression. The bi-polar forces, emotional Imagination and

intellectual or reasoning Will, are both necessary for progress, but the first step is to conceive the higher ideal or idea, and this is done by Imagination, the idealistic concept. Hence the artist rightly depicts the Imaginative, the idealistic faculty, rising above the mundane illusions, as feminine in polarity.

It is this power that inspires men and women to higher efforts, higher ideals, to look beyond the narrow concepts of the past to the broader vision of the future.

The lady risen above the earth life is garbed in a wavy green gown that clings somewhat to the form, yet ripples like the waves of the ocean. It ever changes with change of posture.

Often in our reading we recognize the symbol of the sea or lake or waters as referring to the psychic, astral or desire World, and to the astral or desire body with its ever-varying feelings and desires. Like the ever-changing restless sea is the desire nature of Man.

An almost purely objective existence merges in evolution to a blending of subjective and objective experience; the person gradually develops keener subjective

or astral sense of feeling, of pleasure and pain; more time is spent in inner experience of a desire nature. The person imagines, pictures scenes of bliss, or experiences that give emotional pleasure; the person of mere religious beliefs formulates emotional concepts of a happy world beyond, and existence free from all pain, all worry, all annoyance—just one eternal bliss; the artist of emotional type lives in fancied scenes, the musician develops elaborate themes, the sensualist peoples a new world with the perverted concepts of his imagination; this strange world is built to a great extent by the desires of men associated with material experience, or emotional faith and fancied concepts, indirectly related to past experience and future hopes.

This strange world, how it thrills and charms the emotional nature; well may the Eastern Scriptures warn us of its illusions. Well may the Baptist, John, of the New Testament, who represents the psychic nature, the first real gleam of the beyond, warn us not to worship him, but to seek and prepare for the true spiritual nature and its light that comes later.

(TO BE CONTINUED)

TWO STRIKING PARALLELS

Many of us Theosophists have heard of a Great Council of the Real Rulers of the World, held half a century or so ago, at which the momentous question as to whether one more attempt "to enlighten the West" should or should not be made was earnestly debated; how when the general consensus of opinion seemed to be that man was not yet ready for his next step upward, Masters Moru and Devapi (Morya and K. H.) of the Solar and Lunar Dynasties, respectively, offered to make the great experiment, bearing, as needs They must, its good and evil karma; and how, when Their offer had been graciously accepted by the August President of that Divine Assembly, Maitreya Bodhisattva laid on these two Great Ones the special duty of preparing Earth for His return; from which proceedings in due course

rose (1) The Theosophical Society, and (2) when the World was more or less familiar with the ideas of cyclic progress and recurring Divine Incarnations, The Order of the Star in the East.

That all these happenings are but aspects of one Mighty Movement is easy to perceive; for the Masters we have named, and still name simply so, though Lords were a truer designation, are, as all members of the Theosophical Society well know, the Manu and Bodhisattva that shall be, in the Great Sixth Race whose first faint stirrings are but a few centuries ahead of us; while the fast-coming Sixth Sub-race, to which the Bodhisattva will deliver a new presentation of the Wisdom, showing forth as it must in little the characteristics the Great Race will show forth at full, is so to say the prac-

tice-ground of the Servers on whom the glorious though exacting task of founding that Great Race is laid.

I would call attention at the moment to but two of the many illuminating doctrines of Theosophy as now presented to the World: its insistence upon Universal Brotherhood; its analysis of the complex being of man; and shall take these matters in inverse order.

In clear distinction from the ideas of Mind and Body; Spirit, Soul, and Body; the Self and its six koshas, or sheaths, of orthodox Hinduism, which takes the man of desire and the man of concrete mind to be so inextricably intertwined as to be practically but one principle, Theosophy makes man a sevenfold entity; separates carefully desire and concrete mind—an indication that in the new era now upon us desire shall be no longer dominant, shall be servant and no longer master of intellect, itself the instrument of intuitional wisdom, the special Sixth Race and Sub-race characteristic.

There is among the documents of Christianity a very valuable treatise known as Pistis Sophia. It contains, not necessarily altogether without error, certain teachings of the Christ, as the West calls the Bodhisattva, after His resurrection, to those more intimate followers who should presently become His voice to men. In it we find man's complex being set forth as sevenfold, and, principle for principle, the Christ's secret teaching to His Disciples, and the open teaching of the Society, part of whose duty it is to make the World ready for His coming, are identical. What we know as *atma*, the Disciples know as "The Height"; what we know as *buddhi*, they knew as "The Light of the Height"—its emanation; what we know as higher *manas* the Disciples knew as "The Light Power"; what we know as lower *manas*, and sometimes as "the ray", they knew as "The Soul"; our "*kama*" bore with them the admirably suggestive title "The Counterfeit Spirit"; our etheric body was with them "The Destiny"; our dense body with them simply "Body"; Is it not easy to perceive that here we have the working of the same Great Son of God, first with the few through whom His truth should

reach the many; then with the many themselves?

Our universal brotherhood idea we have elaborated somewhat in the well-worn phrase: "without distinction of sex, race, creed, caste or colour". Let us this time turn to older documents than Christianity, the youngest of the World Faiths, can offer; to the Scriptures of the Farther East. From them we learn of the huge sweeps of evolution, Theosophically called rounds, and of the mighty sons of God that rule them; we read of Root Manus and Seed Manus, the Beginners and the Enders of these tremendous cycles; and we are given Their august names. It is simple enough for love-sick Juliet to ask "What's in a name"? The occult student, knowing something of sound values, dare almost answer: "Everything!" From my personal experience in study I should urge every student to examine closely the names he has to deal with, be his Scripture of the East or of the West; to acquaint himself with "roots", so that he have power to plunge beneath the surface sense, and reach something of the meaning of those that speak to him. The fourteen Manus of the seven Rounds (one Root Manu and one Seed Manu to each in turn) are named as follows: Swayambhuva and Svarochisa; Auttami and Tamasa; Raivata and Chakshusha; Vaivasvata, Root Manu of the present Round, the Fourth, who must not be confused with the Lord Vaivasvata, the Manu of the present Race, the Fifth. As this Round draws to its close Vaivasvata will be succeeded by Savarna. Mark the word well, for its significance is "casteless". We have in fact passed from the age of separateness to the age of unity; the "dead centre" of the Wheel was successfully got over in the fourth sub-race of the Fourth Race; the day of Separateness is done; what of it remains is but the shrivelling form from which the life has fled, a fact that should give us fresh heart in our struggles; we slay the slain, even as Arjuna on his battlefield. Savarna! "Castelessness"! What a battle-cry for the striver! What inspiration in the names that follow, each embodying that magnificent assertion that at last bar-

riers are burned away, and the spirit of man known, and felt, and lived by as but ONE! Read on, and vibrate to their message: Daksha-Savarna and Brahma-Savarna; Dharma-Savarna and Rudra-Savarna; Deva-Savarna and—Seed Manu not of Round alone, but Chain—INDRA-SAVARNA. Already under the influence of this CASTELESS Hierarchy, let us break through every barrier in the Three Worlds that holds us from our brothers; we can do it, for merely to attempt it in all honesty of purpose is to become at once force-centres through which the Oneness, already a reality Above, flows down into the World Below. "Stand up! Conquer thy foes; by Me they are already overcome; be thou the outward cause; destroy them fearlessly." The Server goes not a warfare at his own charges.

L. L. H.

THE NEW GOSPEL

The New Gospel will consist of the Bible; Reincarnation; Karma (as we sow, we reap); White Magic; Animalhood, Brotherhood and Sisterhood; Equal Rights for Men, Women and Animals; Cessation of War, Militarism, Caste, Flesh and Fish-Eating; and recognition of ten spiritual gifts (Charismata), namely: Healing, Speaking in Tongues, Interpretation of Tongues, Discerning of Spirits, Prophecy, the Word of Wisdom, the Word of Knowledge, Miraculous Faith, Working of Miracles, and exorcism of evil, unclean and mischievous spirits.

The New Gospel will include belief in an intermediate state (for the soul cannot take into heaven the faults of the lower nature), efficacy of prayers for those who have passed out of the physical form as well as for the living, the astral body, the astral light, the return of Christ, the coming of the last great Antichrist, voluntary Christian Communism, and the millenium, during which Satan will be bound.

Certain persons are now being chosen as apostles to preach the New Gospel, and many are being called to support the same. In hoc signo est salus animarum.

Judson.

THE SYMBOLISM OF THE T. S. SEAL

There has been a great influx of new members into the Society lately, and from them have come many enquiries as to the meaning of the Theosophical Seal.

Now, of course, this meaning each one must really interpret for himself, and at best, an article of this description can but give to others a hint, or form a basis from which they might continue the investigation for themselves.

In such a spirit has this article been written.

As far as possible, I shall try to give an interpretation from the individual and evolutionary standpoint.

Commencing with the Serpent, symbol of eternity, I would suggest that we also think of it as representing the boundary of the manifested universe, or, bringing it down individually, as the cyclic wheel, or chain of births through which we, as individuals, manifest our various qualities or aspects—these same aspects or personalities being portrayed by the scales on the serpent's back.

On our journey from Infinity we become bound up in the dual symbol of the interlaced triangles, "the two poles of nature," between which we are held and crucified on the cross of matter.

The circle surmounting the cross signifies a door or outlet from whence we commence our journey back to Infinity.

Only when we have dipped into the very depths of a material existence do we yearn for something higher, and only then do we discover this opening which brings us again to the interlaced triangles, where commences the struggle proper.

This struggle completed, however, we find Spirit triumphant, pointing upwards to the Swastika, whence the Individual—no more individual—rays out towards all humanity.

Above and without, and brooding over all, is the Sacred Word—the expression of a perfected life. Beyond the necessity for rebirth, it rises ineffable, having reached the stage where It is one with All that Is.

Edith Fielding.

THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY
IN CANADA.

Published on the 15th of every month.



Conducted by the General Secretary, to whom all communications and remittances are to be addressed at 22 Glen Grove Avenue, Toronto, Canada.

Entered at Toronto General Postoffice as second-class matter.

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OFFICIAL NOTES

There were eleven accessions to membership in October, 2 from Vancouver, 1 in Edmonton, 3 in Toronto, 4 in Regina, and 1 in Victoria.

* * *

Mrs. Davy reports from Ottawa that the Besant Birthday Fund is closed and that she has sent the amount, \$100.65, to Mrs. Besant. Receipts were sent to all contributors.

* * *

Those who received the August instead of the October issue last month were the victims of a mistake in filling the envelopes, and we shall be obliged, if any who were thus disappointed, will return their copies and get the October one in exchange.

* * *

In connection with the address of Mr. B. P. Wadia to the South India Convention, every word of which is equally applicable to the Theosophical Society in Canada, our members will be pleased to hear that Mr. Wadia keeps us in mind. In a recent letter he says: "If I come again I shall certainly visit Canada, for next time I will

not come primarily on Indian business, and as I have given up ordinary political work. I will be able to visit your Lodges and make acquaintance with your members."

* * *

There appears to be a good deal of misunderstanding about membership. Membership is in the local Lodge first of all. It is the Lodges that admit members and have power to suspend or expel. There is no other way to obviate the difficulty of an arbitrary Headquarters which could not know all the circumstances in different cases. The Lodge is responsible for the dues of all members retained on the roll, and dues should be sent in as soon after the beginning of the term as possible for all members retained on the roll. If the Lodge desires to retain a certain member or members in good standing, the dues should be sent in for that member at once. It is the Lodge that is to make collections, not the Headquarters. It is impossible for the Headquarters to make expenditures on the strength of a revenue that may not materialize. Six months after the beginning of the term all members whose dues are not paid are automatically suspended, or put on the inactive list. The question has been raised, Is this brotherly? But the counter question is whether it is brotherly in the Lodge to let dues get into arrears, and so embarrass the Headquarters.

FELLOWS AND FRIENDS

We regret to record the death of Mrs. Mary A. Shore, of the Vancouver Lodge, on 8th October. Mrs. Shore had been a semi-invalid for seven or eight years, but found a solace in Theosophy.

* * *

The Ottawa Lodge records with much regret the death, by accident on the French River, of Dr. Arnley Quackenbush, on August 16th last. Dr. Quackenbush was for many years an earnest student of occultism, which enlarged and enriched his knowledge of medicine, and contributed, no doubt, to his unusual success as a physician. His work for Theosophy was carried on particularly by means of his fine library, which he kept ever in circulation. He is the second charter-member of

Ottawa Lodge who has passed on to the higher life.

* * *

Miss Ray Lewis, a well-known and popular member of the Toronto Lodge, was married on October 27 to Mr. Joshua Smith, R.B.A., the celebrated artist, who recently came over from England for the wedding. Mr. Smith has painted many of the most prominent people in London, including the King and Lord Roberts. Miss Levinsky has been well-known for her histrionic abilities, but her friends value her as a poet of striking originality. A large-minded and great-hearted woman, her bounty and generosity are unmeasured, her private charities unnumbered. Mrs. Smith has published a volume of poems.

AMONG THE LODGES

A member of Julian Lodge writes: "Theosophy, according to H. P. B., is good enough for us, and the Julian Lodge is not interested in effecting compromises between theological Christianity and Theosophy. We are rather interested in theosophizing the great mass of thinking people who are outside of the churches than in trying to pour new wine into old bottles. Our name, Julian, was chosen deliberately."

* * *

Toronto Lodge got notice at the beginning of November to vacate the Canadian Foresters Concert Hall. The Lodge has been in the building since its erection ten years ago, but the management has decided to close the building entirely on Sundays, and the Lodge must seek other accommodation. A meeting of the members and friends, held on the 6th, resulted in the subscription of \$2,500 with a view to the creation of a building fund, and a committee appointed to study the situation reported in favour of securing permanent quarters. It was considered by some, when notice to move was served on the committee carrying on meetings in the Belmont Theatre, in the northwest part of the city, that an organized effort had been engineered by the churches to suppress Theosophy, but there does not seem to be sufficient grounds for this view.

Regina Lodge has been reorganized with the assistance of Mrs. Stevens, of Brotherhood Lodge, Chicago, and Miss Gwladys Griffiths, of Toronto Lodge. These ladies have taken demits to the Regina Lodge, and have been elected president and secretary respectively. Mr. T. T. Wallace is vice-president, and Mrs. Foster, librarian. These, with Mr. George A. Palmer, Mrs. R. Whitter, and Mr. George Black, form the executive. The Lodge meets on Sunday evenings at 7.30, in Room 203, 1821 Scarth Street.

* * *

Vancouver Lodge has had satisfactory results from a Lecture tour arranged under its auspices in several centres in the Fraser Valley during July and August. The suggestion that the Lodge should commence pioneering missionary work in some of the smaller towns in the lower mainland of British Columbia was discussed by the members in June and was taken up enthusiastically. A considerable sum of money was raised, the plan of campaign mapped out, some local advertising done, and Mr. S. Oswald Harries, of Nanaimo, accepted the rather difficult task of Lecturer and Literature Distributor. Four centres were selected on which to focus the initial efforts: New Westminster, a town of 20,000 people, 12 miles from Vancouver; Mission City and Langley Prairie, two small farming communities; Chilliwack, a town with 2,000 of a population, situated 72 miles from Vancouver, the main farming and fruit centre in the lower Fraser Valley. A course of lectures to be given in each town, the subjects being: (1) Theosophy and the Divine Plan of Evolution, (2) Karma and Reincarnation, (3) Death and After. This programme was carried out in each place on dates suited to local conditions, except in the case of Langley Prairie, where only one lecture was delivered. Considering the season of the year—a very busy one in all farming communities—the attendance at the different meetings was highly satisfactory, keen interest being aroused and a good foundation laid for future progress. At each point the lecturer discovered a few students who had already acquired some mastery of Theosophy, a fact which goes

to prove that the times are favourable for such extension work. Plans are now being made for the immediate formation of study groups in the three centres. For some time a very flourishing class has been maintained in North Vancouver by one of the Lodge members, which in due course should blossom into a Lodge. It is probable that another study group will be formed under the guidance of the Lodge this Fall in South Vancouver. Captain Barry gave two interesting addresses to crowded audiences in the Lodge Rooms on Saturday, 28th, and Sunday, 29th August. His subjects were: "Life in the Unseen World" and "The Coming Christ," the audience on Sunday numbering around 200. On Sept. 30th the Lodge members met in a social capacity and celebrated Mrs. Besant's 73rd birthday. Short addresses were given on the Life and Works of Mrs. Besant and other Leaders in the Movement, interspersed with recitations and musical selections. Tea was served later, and a very enjoyable evening was spent. Two new members joined in August and two in September, making a total of 34 new members since 1st January. Lodge membership now stands at 147.

OUR EXCHANGES

"Theosophy in New Zealand" for September tells the story of Annie Wood's education by Miss Marryatt, who taught her pupils several languages and took them to France and Germany so that they became great linguists. And now little Annie Wood is Annie Besant and president of the Theosophical Society.

* * *

"Theosophy in Australia" notes the sensation created in Sydney by the enunciation, in connection with a discussion on education, of the view that "the boy does not exist for the sake of the State, but the State exists for the sake of the boy." Mr. Peter Bond introduced this sentiment. Mr. A. E. Wodehouse's article on "Occultism and Humour" is concluded. It would seem that occultism is rooted in humour, since no humourist can be an egotist. Melbourne Lodge is emulating its

big sister in Sydney and moved into its own premises at 181 Collins Street on 4th August. The issue is exceedingly readable.

* * *

"Theosophy" for November has another intensely interesting chapter on the History of "The Theosophical Movement." The contrast of passages in Col. Olcott's "Old Diary Leaves," with actual documents, is sufficiently illustrative of the different impressions made by facts on different minds, and what need there is for tolerance and charitable judgment where there is no reason to doubt the good faith or devotion of the mistaken one. People under a glamour are difficult to convince, even of facts, and those suffering from "pledge fever" unfortunately are rarely aware of it.

* * *

The O. E. Library Critic devotes most of its space to philanthropic work for the reform of prison management in the United States. The whole prison system everywhere is capable of reform for the simple reason that it is based on ignorance of the origin and destiny of man. The doctrine of original sin has led to the creation of these hells on earth, such as we have been reading about as located in Portsmouth, Ontario, and such as the O. E. Critic describes on the authority of the report of a woman of education convicted for sedition during war as existing in the Missouri State Penitentiary. The Critic is only 25 cents a year and is doing a great work in calling attention to the evils of prison life. Address 1207 Q Street, N.W., Washington, D.C.

* * *

The Vahan for October is no more than a bulletin of the activities of the British Section, with a letter refused by the Morning Post on Co-Masonry, by Mr. Baillie-Weaver, and a report of the visit to the Lambeth Conference of a deputation of Theosophists, consisting of Mr. Baillie-Weaver, Miss Charlotte Woods, Rev. F. Pigott and Rev. C. W. Scott-Moncrieff. Steps are to be taken to publish a sectional magazine independently of Scotland. A pattern set of Lodge by-laws was adopted. The Theosophical Fraternity in

Education is active, publishing a magazine "Education for the New Era," edited by Beatrice Ensor and A. S. Neill, and having lectures by Mr. Jinarapadasa.

* * *

"The Message of Theosophy," organ of the Burmese Section, is a most interesting little bi-monthly. It is worth noting the variations that are to be found in respect of certain teachings associated with theosophic progress of humanity. In an article on "The Sangha and Its Messengers" we are told that man, when he dies attained the adept level, has seven courses before him, and "among the seven choices none is better than the other." Three of these courses are that of the Nirmanakaya, Dharmakaya, and Sambhogakaya. This scarcely tallies with "The Voice of the Silence." " 'Tis true thou hast a right to Dharmakaya vesture; but Sambhogakaya is greater than a Nirvane, and greater still is a Nirmanakaya—the Buddha of Compassion." H. B. P.'s lengthy note on this passage should be studied by those interested. Another paragraph in "Asoka's" article will interest readers. "Thus it has been observed that our Lord Gotama when he was holding the Office of the World Teacher was the founder of the Hindu religion, under the name of Vyasa Bhagavan, as Hermes the Thrice Great, otherwise known as Thoth in Arabia, as Zoroaster in Persia, Orpheus in Greece, and lastly as Siddhartha Gotama in India. He relinquished charge of His Office when he entered Para-Nirvana and that office was taken charge of by His Brother Lord Maitreya, who has already appeared twice on the face of earth, once as Sri Krishna on the plains of India, and again as Christ in Palestine. He is waiting to come again to give a new note to all the religions of the world, a note that will unify all religionists under one common banner, not of any particular religion, or faith, but of brotherhood, teaching us to look kindly, gently, tolerantly upon all; but upon all alike, Buddhist or Hindu, Jain or Jew, Christian or Muhammadan." The Secret Doctrine (I. 384, new ed. 412) says that "Maitreya is the secret name of the Fifth Buddha, and the Kalki Avatar of the Brahmins—the last Messiah who

will come at the culmination of the Great Cycle. On page 470 (510), speaking of Kwan-Shi-Yin, who "is the first to appear at Renovation" and "the last to come before "Re-absorption," it is stated that "He will appear as Maitreya Buddha, the last of the Avatars and Buddhas, in the seventh Race. This belief and expectation is universal throughout the East. Only it is not in the Kali Yug, our present terrifically materialistic age of Darkness, the 'Black Age,' that a new Saviour of Humanity can ever appear. The Kali-yug is 'l'Age d' Or' (!) only in the mystic writings of some French pseudo-Occultists. (See 'La Mission des Juifs.')" There is not room to quote the references in the Second and Third volumes, but the expectation of the coming of the Kalki Avatar in the present cycle is scarcely justified. H. P. B. is quite definite in her assertion that no new Teacher is to be expected before 1975. If the Kalka Avatar is not to come till the Seventh Race, and Mr. Leadbeater says the Fifth Race has about a million years to run yet, we must not be impatient. "Of Teachers there are many, The Master Soul is One, Alaya, the Universal Soul. Alas, Alas! that all men should possess Alaya, be one with the Great Soul, and that, possessing it, Alaya should so little avail them! The way to final freedom is within thy SELF."

* * *

Also received: Adyar Bulletin, August; The Messenger, October; Revista Teosofica, Cuba, October; Theosophy in South Africa, September.

DUTY OF A THEOSOPHIST

What may be the duty of a Theosophist to himself? To control and conquer, through the Higher Self, the lower self; to purify himself inwardly and morally; to fear no one, and naught, save the tribunal of his own conscience; never to do a thing by halves—i.e., if he thinks it the right thing to do, let him do it openly and boldly; and if wrong, never touch it at all.—Key to Theosophy.

AMONG THE ADEPTS

CONFIDENTIAL COMMUNICATIONS FROM
THE HINDU ADEPTS AND
CHRISTIAN MYSTICS.

By FRANZ HARTMAN, M. D.

A POSTSCRIPT TO HIS "REMINISCENCES"

TRANSLATED BY FRITZ HAHN

(Continued from page 127)

Who does not know his own personality, with its occult mysterious forces, will not understand H. P. Blavatsky. Her phenomena could not and should not do more than testify to her ability to cause them. Even from her writings we cannot pronounce judgment about her. Far from posing as a scientist or prophetess, or "Priestess of Isis," she admitted herself that she acted only as an Amanuensis. Taught what was shown and communicated to her by the Masters, she had nothing else to do in the matter but to arrange and convey these materials. "You are very stupid to believe," she told her niece, Vera Jelihoffsky, "that all I write about I know or understand. How often have I to repeat this to you and your mother that these writings are dictated to me, and often I see manuscripts, numbers and words in front of me of which I never had any previous knowledge."

These manuscripts appeared not only in the Astral Light, but came very often in inexplicable fashion in tangible form, not only in her room in Adyar, Wurzburg, Ostend or London, but while travelling at sea. Who but a Master of this science could have procured the material for her Secret Doctrine and educated her in those things. Her work does not need any other testimony but its contents to show the hand of a Master whose intelligent messenger Blavatsky was. This is about all she ever claimed to be and those who are not able to look behind the curtain and recognize the Master will in vain rack their brains to find from what source H. P. Blavatsky secured her knowledge.

I should like to compare her with a meteor. Some pass it by on the wayside

and pay no attention to it; others find peculiar qualities about it which they cannot explain as they do not know its service. Furthermore they cannot believe that stones drop from the sky as they say there are no stones in the sky. But others again see the meteor blazing and dropping and recognize the message from those regions, inaccessible to the poor earthbound inhabitants of this planet.

Herewith we arrive at the aforementioned conclusion that H. P. Blavatsky was a "Chela," or a disciple, of the Masters, and this sketch would not be complete if we did not mention the relationship between these Masters and their disciples. H. P. Blavatsky tells us:

If a person capable of illumination claims the discipleship of a Master he must constantly keep in mind the agreement which was made either silently or formally between himself and the Master—and never forget that such a vow is considered holy. A seven years' probation is necessary. If during this time he proved faithful to his chosen Master and those companions brought into existence by the Masters in spite of all temptations not considering those many insignificant human weaknesses and errors (with the exception of two, which I do not want to mention publicly) he is ready. . . . (1) to be initiated and be in or start direct intercourse with his Guru. His errors can be overlooked—they belong to his future Karma. It is left to the Master to judge whether the candidate on probation, in spite of his errors and sins, should occasionally receive (external) signs or advice.

Note.—The "initiation" consists not in an exterior farce-comedy, but in an inward awakening and opening of the inner senses, whereby he comes into visible contact with beings that were invisible to him before.

The Master, who knows exactly the causes and motives which prompted the candidate to those sins of commission and omission, is alone able to judge whether the disciple should be encouraged; he alone has the right to decide, as he himself is subject to this inexorable law of Karma, which none from a savage to the highest archangel can escape.

The first and unavoidable condition is, that the candidate while on approbation stands faithful and true by his selected Master and his aims. I do not say this out of envy, but for the simple reason that it is so much more difficult, often breaking the magnetic connection between the two, to establish it. One cannot expect the Masters to waste their forces to restore the former condition of those whose future career and final disloyalty they know in advance. But how many of those who expect favours in advance and whose wishes are not gratified, blame the Masters instead of acknowledging their own guilt? They break the connection ten times a year and expect to have it restored every time.

To those discontented ones, although nobody ever promised anything and the Society never offered, "Master" as a prize for good behaviour, everything depending on their own personal merit, I would say, "Did you do your duty and keep your promise? Did you, who accuse the Masters, the embodiment of charity, patience, justice and love, of not having sufficiently rewarded you, did you lead a holy life and keep the conditions imposed on you? Those only may blame others, not themselves, who can sincerely feel in their heart and souls that they never made a serious mistake, never doubted the Master's wisdom, never in haste to acquire occult powers looked around for another or other masters, never violated their duties as Theosophists in thought or deed."

But to fulfill all this you will hardly find anyone capable. During eleven years since the existence of the Theosophical Society amongst the seventy-two "Chelas" I found only three of them regular accepted candidates, and amongst the hundreds of aspirants, who did not lose out, only one who was a complete success. Nobody is forced into discipleship, no promises are exacted, nothing is binding except the inner soul relation between disciple and Master.

Verily! many are chosen but few are elected. Only few possess the patience to persevere to the end, as simple persist-

ence and oneness of purpose does not agree with them. How can one expect to be a Theosophist simply because he is a vegetarian? So is a cow. Or does his Theosophy consist, after sowing his wild oats, in remaining a bachelor or studying the Bhagavad Gita and Yoga Philosophy from a to z? It is not the hood which makes the monk, neither long hair nor dreamy languishing eyes which make a disciple of wisdom.

Look about and observe your so-called Universal Brotherhood. Look at the Theosophical Society, founded for the purpose of ameliorating the most crying needs of Christendom, to cure bigotry and intolerance, hypocrisy and superstition, to spread real love, not alone amongst the whole of humanity, but towards all living creatures. What has become of it in Europe and America? Only in one instance we deserve to appear better than the Christian sects, which kill each other for the glorification of their brotherhood, and for the love of God fight each other like devils, namely, we have abolished all dogma, and we try now wisely and justly to do away with the whole spirit of authority, even nominally.

But in every other way we are exactly like the others. Everywhere gossip, slander, ill-will, nagging, conceit, pig-headedness, war cries and counter charges, of which even the Christian Hell might be proud. For all this they want to make the Masters responsible, just because They do not assist those who want to show others the way to salvation and liberty by means of kicks and scandals. Verily, we set a beautiful example to the world and are accomplished associates for the holy Ascetics in the snowy mountains of the Himalaya.

These unfortunate conditions are neither caused by the Saints of the Himalaya, nor the constitution of the "Theosophical Society," nor by Theosophy, but through the lack of true wisdom, which has its origin in the imperfection of human nature, appearing in our day as the effect of our modern civilization. We live in an age of Rationalism which is the product of egotism, and without it could not exist. Egotism is the enemy of disin-

terested love, which is the sole source of true understanding.

With the passing of such love the realization of this most sublime and universal ideal was lost, and to-day everyone creates in his fancy his own ideal and expects others to bow to it. Not in the quarrel for supremacy of this or that authority, not in the beliefs of the existence of Tibetan Adepts, not in the genuineness of occult phenomena, nor in the acknowledgment of the stated theories of the Secret Doctrine, but in the realization of the Oneness and omnipresence of God within all creatures and creations comes Theosophy, and the concord of the Society whose founder was Blavatsky.

But far otherwise if we believe that Blavatsky appeared amongst us only to establish a so-called Theosophical Society, and to have the salvation of the world depend upon its success. The light which was disseminated through Blavatsky is not the property of any particular association. It belongs to humanity. It has penetrated huge areas and will continue to spread, even if the so-called Theosophical Society should perish. The Society should be a beacon for this light. Whether this Society will fulfil its purpose and produce a fraternity of real Theosophists is a question of the future. What is important to know of H. P. Blavatsky and her Masters is not her personal qualities, but the very ancient teachings of Wisdom itself which in the course of time have almost been forgotten, but through her have been recalled to the memory of humanity. The most essential of these teachings are the explanation of the constitution of the universe in general and humanity in particular; the purpose of man in the universe; his origin; the purpose of his existence; his relation to God, to nature, and duty towards himself; the doctrine of Karma or the divine law of justice; the doctrine of the re-embodiment of the spiritual elements which constitute his individuality; and the forces which dominate them while alive and after death.

These teachings are found in veiled form in all religious systems of the world and are the foundation upon which these

systems rest. H. P. Blavatsky did nothing more than slightly lift the veil which covers these profound secrets of religion and science.

(TO BE CONTINUED)

THE GLIMPSE

Back of the eyes that are scornful,
Back of the lips that sneer,
In the open hate of a foeman,
In the altered face that was dear,
When love is a bye-word and mocking,
And the faith that was given a friend
Strikes you through gates you have opened
And can never again defend;

Comes a glance that is wise and tender,
A glance that is love divine,
Yet stern with the strength of ages,
Master, is it thine?

In the dusty turmoil of noonday,
Shaking the city street
Like a battle-ground of titans,
Where greed and hatred meet;
In the grim desolation of midnight,
When the sleepless, in their pain,
Turn and toss on the pillow,
Rise up—and lie down again;

Comes a voice like a waft of music,
Too low for mortal ear,
Yet strong as are the immortals,
Master, art Thou near?

Here, then, I renew my allegiance.
Judging the issue plain.

Shall I reject the comfort
While I accept the pain?

Is not the brain of the workman
Behind his meanest of tools?

Is not the voice of the Christos
More real than laughter of fools?

Here I renew my allegiance,
As friend to an inmost friend.

I follow that glimpse of Thy presence,
Master, to the end.

Leslie Floyd.

* * *

As the organs of a man's body love one another, so do the (seven) spirits in divine power. There is nothing but longing, desiring and fulfilling, and each triumphs and rejoices in the other.—Jacob Boehme's *Aurora* ix. 37.

CORRESPONDENCE

Editor, Canadian Theosophist:—In your issue of September, 1920, a letter was published under the heading of "Tolerance," in which the writer makes a plea that criticisms of religion—in particular, the Christian religion—be eliminated from Theosophical platforms.

This surely is a strange attitude to take, under the banner of "Tolerance." Cannot our friend, who signs himself E. T. S., extend his Toleration to include those of our members who feel it their dharma to attack certain existing ideas, religious or otherwise? The toleration which aims at suppressing the evidence of one side of the vital question of religion requires, surely, a new definition.

I would suggest that Tolerance does not imply silence in the face of all significant problems of the day, in case the feelings of some member be hurt.

We have as our motto, the noble affirmation "There is no Religion higher than Truth." In search of Truth we should be prepared to tolerate and assimilate ideas from every opposite quarter, since only in this way shall we be able to estimate conflicting evidence and correlate our thinking. One is apt to be a little suspicious of ideas which are unable to stand against criticism upon their own bases and which need the support of sentimental protection for their continued existence.

A. L. C. C.

Vancouver, 9th October.

* * *

Editor, Canadian Theosophist:—In the article "The Sun of Righteousness," appearing in your issue for October, the following sentence occurs:

"But the coming of an Avatar must be strictly in accordance with natural law—and that law demands that at the time of such an event there also appears a being who represents the other pole—for, as Krishna says, the great law of the two opposites is eternally present in the world."

These words remind me of a group of puzzles that sometimes arises in my mind and may perhaps have occurred to others.

As manifestation depends on the maintenance of pairs of opposites which must always balance, what is the good of trying to increase goodness and happiness? By grabbing all the pain one can for oneself one might, I suppose, cause a reaction of pleasure somewhere else, but the sum total of pleasure and pain in the world would remain the same. As our consciousness expands, our power of compassion increases, and the realization of our unity with all beings develops we must become ever more alive to the sorrows of this world and the worlds that are to follow it. Even to take pleasure in all the manifold joys of humanity and of what one was doing to relieve its burdens would affect the scales and produce the dreadful reaction.

Must we then choose between either becoming men of sorrows and acquainted with grief in ever-increasing degrees or striving to reach the point of balance from which to plunge into Nirvana and forgetful bliss?

Even the Solar Logos, I suppose, must feel the sorrows, as He enjoys the interesting experiences, of all who in Him move and have their being.

Until some one of your readers is good enough to throw more light on this subject one must continue to regret that Parabrahmamulaprakriti ever got beyond para-

W. B. P.

UNITY IN ACTION IS DUAL

Never lose sight of the basic law that Unity in action is dual—that in this fact lies the axial point of creation, as also the endurance of the Universe; that right here, the ultimate of manifestation that man's intelligence can reach or comprehend, is the Fohat feeding the Great Dynamo which maintains the absolute rhythm of the Great Breath of all Life. On every hand we have proof of these two opposed but complementary forces in Nature.—Ella Adelia Fletcher in "The Law of the Rhythmic Breath."

* * *

Remember, thou that fightest for man's liberation, each failure is success, and each sincere attempt wins its reward in time.

—Voice of the Silence.

THE CANADIAN LODGES

Banff Lodge.

President, vacant; Secretary, George Harrison Paris, Banff, Alta.

Calgary Lodge.

President, E. H. Lloyd Knechtel, 510 Rosedale Crescent; Secretary, Jan Coops, 512 Second Ave. W., Calgary, Alberta.

Creelman Lodge.

President, S. M. Stone; Secretary, Frederick T. Schmidt, Box 85, Fillmore, Sask.

Edmonton Lodge.

President, Reginald D. Taylor; Secretary, Miss Alice M. Daley, 2 McLean Block. Rooms always open, 338 Tegler Block.

Hamilton Lodge.

President, W. F. Gothard; Secretary, Miss Nellie Gates, James and King William Sts. Lodge room, Royal Templars' Building, Walnut and Main Streets.

London Lodge.

President, Edward M. Westland; Secretary, Mrs. Helen M. Shaw, 287 King Street, London, Ont. Meetings held at 212 Dundas Street.

Medicine Hat Lodge.

President, John W. Pickard; Secretary, Gordon Victor Cook, 144 11th St., Crescent Heights, Medicine Hat, Alberta.

Montreal Lodge.

President, J. F. McLean; Secretary, Miss Helena Burke, P.O. Box 351, Station B, Montreal.

Nanaimo Lodge.

President, Dr. W. E. Wilks; Secretary, Mrs. Norah Reynolds, 31 Kennedy St., Nanaimo, B.C.

Ottawa Lodge.

President, Mrs. Myra F. Cox; Secretary, David H. Chambers, 515 Bronson Ave., Ottawa, Ont.

Regina Lodge.

President, Mrs. Stevens; Secretary, Miss Gwladys Griffiths, Earl Grey Hospital, Regina, Sask. Lodge meets Room 203, 1821 Scarth Street, Sunday, 7.30 p.m.

St. Thomas Lodge.

President, George L. Haight; Secretary, Mrs. Hazel B. Garside, 66 Hincks St., St. Thomas, Ont.

Summerland Lodge.

President, Mrs. Kate Bentley; Secretary, J. W. S. Logie, West Summerland, B.C. Lodge rooms are in the Ritchie Block, West Summerland, and Library in Drug Store below.

Toronto Lodge.

President, Albert E. S. Smythe; Secretary, Harry R. Tallman, 71 Ellerbeck Avenue, Toronto, Ont. Lodge rooms, No. 501-2, 22 College Street.

Vancouver Lodge.

President, James Taylor; Secretary, Miss Catherine M. Menzies, 1242 Nelson Street, Vancouver, B.C. The lodge rooms are at 221-5 Duncan Building.

Julian Lodge, Vancouver.

President, A. M. Stephen; Secretary, G. E. James, 310 Empire Building, Vancouver, B.C.

Orpheus Lodge, Vancouver.

President, W. C. Clark; Secretary, A. L. Crampton Chalk, 759 9th Street East, North Vancouver, B.C.

Victoria Lodge.

President, Will Griffiths; Secretary, Miss Ruth Fox, 1048 Collinson Street, Victoria, B.C.

Winnipeg Lodge.

President, Mrs. George Syme; Secretary, Laurance H. D. Roberts, 494 Rosedale Avenue, Winnipeg, Man. Lodge room, No. 33, Music and Arts Building, Broadway and Hargrave Sts. Public meeting, Sunday at 3.

Blavatsky Lodge, Winnipeg.

W. A. Deacon, President; W. A. Moore, Secretary, 511 Agnes Street, Winnipeg; phone Sher. 1756.

* * *

Information as to membership, literature, etc., may be had from the General Secretary, Theosophical Society in Canada, Toronto, or from the officers of any local Lodge.

THE CANADIAN THEOSOPHIST

The Theosophical Society is not responsible for any statement in this Magazine, unless made in an official document.

VOL. I. No. 10.

TORONTO, DECEMBER 15, 1920.

Price 10 Cents

“UNTO THE THIRD AND FOURTH—”

It has been a reproach to the Theosophical movement on various occasions that members of the Society and others associated with Theosophy are hostile towards Bible teachings. One can find many who are opposed to current or conventional interpretations of Bible teachings, but the Bible responds to the Theosophical hypothesis that all the great scriptures of the world, the recognized written authorities of the several world religions, have a common origin and basis and present a fundamental unity of doctrine. Changes in translation, the over-stress laid on one passage to the neglect of others has led to differences of opinion, and prejudice, bigotry and narrow-mindedness have done the rest.

As an example, probably no statement in the Bible has caused more resentment than that in the second commandment (Exodus xx. 5, 6) which reads in the authorized version: “I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me; and showing mercy unto *thousands* of them that love me and keep my commandments.”

There is a grave misinterpretation in the case of the two words “generation” and “thousands” which entirely alters the sense of the whole passage and places it in contradiction to and out of harmony with other well-known passages, such as Ezekiel xviii. 1-4.

To begin with, as anyone can verify for himself by looking up any standard version of the Bible, the word “generation” does not occur in the original, but was inserted by the translators, as is indicated by the fact that it appears in italics in the authorized text. In the next place, the word translated “thousands” is in Hebrew not the cardinal but the ordinal number and should be translated “thousandths.” There is not the slightest doubt in the mind of anyone who has studied Eastern religions, and particularly the Kabala, and other stores of Judaic mysticism, that the “fathers” referred to are the “pitris,” the egoes, the spiritual selves of men. When men die the phrase is that they go to their “fathers,” and this is the word that is used in the passage in question. The bodies of men are the “children” of these “fathers.” The word translated “iniquity” is more correctly rendered “perversity,” our modern idea of iniquity and sin in the sense that men deliberately seek out evil and do wrong for the sake of doing wrong and being wicked, having little basis in experience. Perversity, in the first place, bringing ignorance, and leading to weakness and the tendency to yield to temptation, has been the cause of the fall and descent of men. But experience soon teaches, and there is not in things evil the quality of persistence that would enable them to endure. Sooner or later evil tendencies succumb to the greater harmonies of the Divine Law, and while sorrow and pain will continue as the fruit

of evil and as long as evil ways are followed, such chastening experiences shepherd back the wandering selves to the true path. And all tendencies towards good are incalculably strengthened by the inherent naturalness of what is right and just. The good that a man does finds responsive support in the laws and conditions of life. Such a view is natural and the only one tenable for those who regard this as God's universe and not the devil's domain.

The passage should be translated, supplying the missing word not as "generation," but as "permutation" or "incarnation": "I the Lord am a jealous God, visiting the perversity of the fathers upon the children unto the third and fourth incarnation of them that hate me; and showing mercy unto the thousandth incarnation of them that love me and keep my commandments." Any Hebrew scholar can corroborate this for the student.

So read the passage becomes another "justification of the ways of God to men," and brings the Bible into harmony and consistency with itself.

"In those days they shall say no more, The fathers have eaten a sour grape and the children's teeth are set on edge. But every one shall die for his own iniquity; every man that eateth the sour grape, his teeth shall be set on edge."

We have forgotten to use our common sense in the consideration of reputed Bible teachings. Interpretations and translations that are not in accordance with reason and experience will usually be found to be unwarranted. What would be thought of a man who because his son had disobeyed him, would take the first opportunity offered him to flog his grandson, and if he survived, to whip his great-grandson also. Only very ignorant persons attribute to God such a revoltingly revengeful disposition.

"HOPE" (Watts)

By S. OSWALD HARRIES

(Continued from page 133)

Actuated at first mainly by response to external stimuli, the human race, and human individual in each of his incarnations passes on through the development of a passionate emotional desire nature, to a force that can stimulate to action from within. But what man would consent to be permanently dominated by this vacillating and ever-changing desire nature; not in this ever-changing restless superficiality of the Desire world or Desire body can we have any permanent hope. It, like objective experience, is a development of the desire forces, which have power to select from objective experiences, so the development of the desire nature and the emotions gives rise to a higher phase still, a force that must learn to control this turbulent sea, to still its waves at will and compel it to be obedient to commands from a higher source; a well-developed but uncontrolled and misdirected desire force is more of a curse than a blessing; the modern sensualist is but a refined and intensified evolution of the cruder savage.

In desire, constant change is almost necessary; novelty is the means of preventing absolute satiation. This desire nature, whether sensual and allied to objective experience or purely emotional and allied to faith in psychic states, is but a rippling gown of sea-green that is but an externalism of the true Soul.

It, too, will be superseded. It serves a useful purpose, an incentive to outward activity, outward knowledge and power, and finally to outward Wisdom, but as a permanent home, giving permanent satisfaction, we might as well try to rest on the sea-waves. If not in physical sensation and not in our desires or wishes or feelings associated with external existence on the physical, or desire, plane, where can we seek permanent solution of our problem?

Let us touch the string so strongly vibrant in recent times: As physical sensation led to the development of our desire nature, which then tends to dominate physical activity, so in turn the latter

leads to need of control and direction of desire forces.

This power (of control and direction of desire forces) comes through gradual development of intellect or reasoning power. Interaction with sensation and feeling has led to the development of a wonderful power—that of intellect, of objective discernment, of calm observation, comparison, inference, of analysis, synthesis and systematization of objective knowledge.

This great force tends to harness the desire nature and direct it; under this great force erotic psychism, mere superstitious beliefs, disappear like mists before the sun. Old shackles are broken and it appears as if the all-commanding force is ushered in.

It is not our goal. The lady has risen above objective illusion and wears the desire robe as an external garb that can be put on or off at will, controlled and utilized by dominant Intellect. But intellect is dual. United with wrong desire it is a wild beast in the way, but will not Intellect at its best lead us to permanent hope?

At first we all think so. Under its scrutiny old beliefs are discarded and every new concept is heralded as being nearer Truth—perhaps the Truth itself. Under the mighty intellect of science the old systems and customs disappear, all objective phenomena are observed, classified, catalogued; our knowledge and our power of discrimination grow by leaps and bounds. We are getting knowledge—but Wisdom lingers. Nothing but what satisfies intellect and appeals to reason is accepted.

But as lower phases of growth led to evolution of intellectual power, so this, too, leads to a higher phase of evolution. Intellect deals almost entirely in an inductive manner with objective experience; its fine work has but led man to the bridge between the objective and subjective—between the visible and objective senses and the invisible intelligent powers working through the visible. As a safeguard a balance wheel, the intellect is useful; a useful servant but a bad master. "Intellect is barren," says one of our greatest intellectualists.

It gives no permanent satisfaction, no true hope. It reveals nature and man as yet in infancy, groping blindly upward as slaves of fate, not masters of existence. It deals with things as they are, by observation and induction, but it explains not the deeper phases of Being, neither does it supply or originate; it is but an instrument, a tool, like the physical and desire bodies.

Not satisfied with the slow, tortuous workings of the intellect, the lady is disappointed for the third time. Her hope lies not in externalism or any close relationship to externalism; even mere intellectual concepts of truth yield but little satisfaction.

Where then is hope?

One string remains intact. What if she seek to harmonize with its vibrations! What will be its note and message? The chords of physical sensation, of desire dominance, of intellectual interpretation have failed, and so, rising above the earth, wearing the desire nature as an external garb and removing the sight from external perception to internal contemplation, the lady seeks the solution, at last, from within. It is the inner spiritual intuitive music that she now seeks, a harmonic vibration beyond the range of intellect, originating directly in the Divine Spark subjectively within.

The revelation will come to each individual in an individual manner. As the physical experience led to astral development, and both these to intellectual powers, so do these lead to true Spiritual sight; often in brief, bright moments, will we see the gleam, only for it to disappear again, and we doubt the illumination. As the psychic, John warned us to prepare for the coming of the Greater Light, so will the Intellectual Simon-Peter at first deny thrice the Great Light and Herald of the true dawn, but later, with weeping, acknowledge the truly Divine.

Above, in the picture, is a star. Some schools of thought adopt the Sun and the Polar Star as important symbols; around the fixed Sun revolves our Solar Universe. Amidst constant movement of Planets, the Sun is a true guide, directing us by day; amidst the constantly changing skies of

night, one star alone maintains its fixed position, and the Pole Star is the sure guide to the tempest-tossed mariner; clouds may bedim the light but they roll away and the guide stands out again clear and sure.

So midst the ever-changing phenomena of objective existence, the ever-fleeting feelings and visions of the Desire World, and the changing intellectual concepts of truth, there is to us a fixed star to guide our course, if we seek and accept its guidance; deep in the inner recesses of the Soul is heard the Voice of the Silence, the Voiceless Sound, and here alone is our permanent Hope, the intuitive spiritual guide that is a light to lead us to the true goal—union with the inner Divine.

And this inner Voice speaks not to our consciousness in terms of physical sensation, nor sensual desire, nor intellectual nomenclature, but is that intuitive Soundless Voice that inspires all that is truly noble in life—in thought, in feeling, in action. It will, one day, be the recognized dominant force in all human ideals and

efforts, of creative expression on all planes.

Is the artist right? Must we rise above objective existence, wear our personal desires as an external garb, bandage the curious objective reasoning intellect and, having attained the consequent calm and self-control, seek Hope in the great Within? All experience tends to confirm the truth of this Master-picture; all experience can be related to some phase of it. The lower grades of men, still stimulated into action only by physical sensation, the mass of humanity dominated by desire, the growing prevalence of intellectual power—especially in the realm of objective science, and its admitted failure to cast light on the problems of life—and the few who attain the supreme calm, self-control, enlightenment of the Silence, and harken to the inner voice of the Soul and know its power.

Seek not your Master in those Mayavic regions, but list to the Voice of the Silence, the Christ within, the inner, deeper recesses of the Soul, where Spiritual light guides us to true knowledge, wisdom, and power, to unflinching, abiding Hope.

PARALLEL SYMBOLS.

Astrological	Christian	Voice of Silence	Picture "Hope"
(1) EARTH			
Physical-sensual	Flesh	Hall of Ignorance	Earth
(2) WATER			
Astral, emotional	John the Baptist	Hall of Illusion	Rippling green gown
Faith, mere beliefs of emotional nature		Hall of Learning	
(3) AIR			
Mental, Intellectual	Simon-Peter	Rambling mind	Bandaged-intellect
(4) FIRE			
Spiritual-Intuitive			
True Knowledge	Christ within you	Hall of Wisdom	Last string, Hope
		True knowledge	Divine within Sun or Star.

—S. Oswald Harries.

THE Mathematician without spirituality, however great he may be, will not reach Metaphysics; but the Metaphysician will master the highest conceptions of Mathematics, and will apply them, without learning the latter.

—S. D. III. 540.

WERE an Asiatic to ask me for a definition of Europe, I should be forced to answer him: "It is that part of the world which is haunted by the incredible delusion that man was created out of nothing, and that his present birth is his first entrance into life."—Schopenhauer.

THE LIGHT THAT FAILED

Dear Brother Editor,—Reading Hartmann's reminiscences of H. P. B. in the November issue prompts us to ask for space in the succeeding edition.

Referring to the light disseminated through Blavatsky, Hartmann seems definitely sure that the Theosophical Society is not sole proprietor. "It belongs to humanity," "The Society should be a beacon for this light." We concur. All our charter members before the inception of this Lodge were, by mutual attraction and upon common grounds banded together under the title "M. H. Philosophical Society." There were no stipulated officers, dues or requirements to fulfil.

Books were plentiful, and through members centrally located we were enabled to meet regularly. Considerable study and discussion were given to Yoga teachings. Through suggestions from some members having slight acquaintance with Theosophy (but no inside lodge activities) we endeavoured to form a local here. This was accomplished by April 13th, 1919, with outside help. Ensuing months were largely taken up with attempts to obtain a basis upon which the Lodge could be placed and to acquire a working knowledge of how and what to disseminate through our public meetings.

Mr. Rogers came through and succeeded in selling quite a few books and pamphlets. Such meagre and belated information as could be wrung from Krotona failed to assist us. Our nearest Lodges also seemed apathetic (one disbanded some months ago). We endeavoured to obtain a copy of the S. D. This was out of print (in 1917 according to book catalogue). Three years later the same state of affairs obtains. Why, we ask? Being thrown on our own resources, and not being familiar with Theosophical Lodge work, we found it necessary to shun publicity and to curtail public meetings, lectures, etc. The meetings continued, however, to be held and resolved into pleasant Sunday afternoons. We were quite able to understand why 25 per cent. of the membership of the American Section dropped out last year (1918-9). It seems no trouble what-

ever for new subscription lists to be opened in aid of this and that movement—with tangible results financially. There is nothing to be gained by our going into details of these affairs, but we do feel that what practically forms the basis of Theosophical Society activities (or should do) and supplies the innumerable writers of Theosophical Society literature with their copy, should not, we repeat, The Secret Doctrine should not be allowed to run out of print, and certainly ought not to be neglected for three years. We stand to be corrected in this matter, and welcome any information or criticism. The natural query arises: "Why is this important work left to languish while side-issues become paramount and thrive?" Does the Missionary Society train all its devotees from one copy of the Book? Shortage of paper can hardly be made to stand the blame. Sufficient paper, we believe, to provide a goodly supply of necessary works was used (to what good purpose?) by various organizations, affiliations, etc., in the American Section alone during 1918-9 fiscal year.

The following suggestions are offered in a spirit of constructive criticism:

1. That, if necessary, an International Committee be formed for the express purposes of keeping The Secret Doctrine in print in all translations that warrant so doing, emphasizing importance of English edition.

2. That an unfailing supply be assured to and by each Sectional Headquarters.

3. That each Lodge upon issue of Charter, be supplied with one copy—(1) expense to be borne by Lodge and apportioned over a period, if necessary, or (2) each Sectional Headquarters to provide from a common fund made to fit these or other conditions.

4. That those Lodges (including our own) who remain in profound ignorance as to when they may purchase a copy be informed immediately by those responsible for the delay—without delay.

5. That each Lodge and member of this Section make a special effort to arrange for purchase of used copies (should such exist) sending them to Headquarters in Toronto.

We have some eight out-of-town members, and they naturally expect us to have accomplished something. If they read this frank statement, perhaps we shall be forgiven for not corresponding more frequently, but have no doubt of their support. Most ships founder without the actual and sufficiently equipped navigator, compass and chart.

"Ask and ye shall receive."

There appears no mention of repetition or a suggestion of indefinite delay in this sentence.

Philosophy has helped us considerably, but we prefer action coupled with it.

Kipling said of this city "that it had all of Hell for a basement," so you can well understand the necessity for rekindling the light that has failed.

Yours fraternally. To be or not to be, Medicine Hat Lodge,

G. Cook, Secretary.

* * *

Medicine Hat has given expression to a widely felt need of the Society. The clamour for The Secret Doctrine has been long and loud, and it has never been quite clear why all sorts of other large books are always to be had, but the Secret Doctrine generally difficult to procure. Toronto sold fifteen copies last winter, all that could be obtained. The expense of printing four volumes, extending to nearly 2,500 pages, is, of course, heavy, and money is needed to do the work. Notice is given when a supply is available and those who send in their money are first served. Those who only order copies have been disappointed on occasion. There is an edition in preparation at present, we are informed, but owing to the cost of paper and labour the price may be considerably increased. The late Mr. Elliott B. Page had the intention of printing an edition on India paper, and this may yet be done. A one-volume edition in this form would be very popular. Meanwhile, for study classes Miss Katherine Hillard's abridgment is available. Miss Hillard was one of the profoundest students of the Secret Doctrine we have had. She was a Dante scholar of international reputation. Her abridgment was done by arrangement

with Mrs. Besant. For class work it is admirable and it may be had for \$2.50. Mrs. Lambart-Taylor stated in one of her recent lectures that a thought-form had been created about "The Secret Doctrine," and many speakers had contributed to this, leaving the impression that it was a book too difficult for ordinary reading. It is not, of course, a novel, but most readers are accustomed to skip passages they find tiresome even in a novel. It is legitimate to pass over what is not understood in the Secret Doctrine, but each reader should judge for himself what he wants to skip. He may be surprised by finding that every page has an intelligible message for the thinking mind. Those who do not care to think are, of course, still in the nursery, and, as St. Paul says, milk for babes, strong meat for men. For maturing minds there is nothing equal to the Secret Doctrine as a handbook of religion, philosophy and science, a key to all the Scriptures of the world, and a guide to the heart of man. Medicine Hat knows a good thing, and we hope will hold on till it gets it.

MOTHERS' THOUGHT GUILD

I have received so many letters from mothers asking for more information on the subject (though not so many applications for membership as I could wish) that I cannot reply to all individually, though I do this in special cases. Many mothers do not think that love, patience and gentleness meet the needs for bringing up a family. Try it, dear mothers, and you will find your children quickly following your example, and think of the difference in your homes, when there is no bickering or defiance of your commands.

It is a great thing to know that mothers are realizing how important a part they have to play in the world to-day, and that upon them devolves the bringing up of the men and women of the next age. But what a great responsibility it is!

The power of thought is stupendous, but you must think gravely, earnestly and constantly of the best things for your chil-

dren to know, and the best are virtues, not accomplishments and dress. When the Master comes He will not ask you for smartness and appearance of your children, but for love and beauty; therefore, mothers, teach yourselves these things and be ready with answers to the questions your children will surely ask. Realize that each child is a soul, given to you to provide the necessary environment for its evolution on its path back to God. I know of no books on the subject of how and what to tell children about themselves so good as those written by Violet Trench, which can be obtained by writing to Miss Violet Trench, 70 Walton Street, London, England. (Later on we hope to be able to supply them from our own library.) These are very excellent. "Queens," 1s. 6d.; "Girls' Gifts," 1d.; "How to Teach Little Children," 4d. I should advise sending an order early, with the necessary postage.

Space will not permit my writing more, but my heart burns with longing to awaken the love in you that shall make you feel joyful and strong to train your children in wisdom and purity.

Mary S. Budd,

Secretary, Mothers' Thought Guild.
199 Balsam Ave., Toronto.

* * *

Work as those work who are ambitious. Respect life as those do who desire it. Be happy as those are who live for happiness.

—Light on the Path.

LODGE ACTIVITY AND SERVICE

The following Questionnaire has been prepared by the Vancouver Lodge, and we reprint it as a means of indicating methods of work to Lodges which have not organized their membership. In a Lodge not every member can render service, but so many who are able and willing are inactive either through diffidence or lack of opportunity, an effort to classify the members in this way, and to engage them in congenial activity will be found most advantageous. Of course, no interference with work already in hand is intended.

QUESTIONNAIRE.

Kindly fill in replies to the following questions, and return same at your earliest convenience to Miss C. M. Menzies, Secretary, Theosophical Society, 229 Duncan Building, Pender St., Vancouver, B.C., stating the work that most appeals to you, and in which you are prepared to take part.

Sunday Meetings.

Lectures.
Readings
Recitations.
Music:

Vocal.
Instrumental

Study Classes.

In Vancouver.
Outside Districts.
In your own home.

General Assistance.

Can you give assistance to any of the following Officials, if so, on what days and how many hours per day?

The Librarian.
Manager, Book Concern.
Manager, Publicity Department.
Chairman, Building Fund.

Can you give some time each week to the care of the Lodge Rooms?

Outside Activities.

Are you prepared to assist in work that may be taken up along the following lines with a view of giving assistance in the light of your Theosophical Ideals?

Prison Work.
Hospital Work.
Visiting the sick in private homes.
Work in Churches.
Work in Child Welfare Association.
Work in Parent—Teachers' Associations.
Work along Educational, Social and Economic Lines.

If you are already engaged in work indicated above or in other kind of altruistic service, kindly state the nature of it, and we might be able to co-operate with you and give assistance.

Name
Address

THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY
IN CANADA.

Published on the 15th of every month.



Conducted by the General Secretary, to whom all communications and remittances are to be addressed at 22 Glen Grove Avenue, Toronto, Canada.

Entered at Toronto General Postoffice as second-class matter.

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E. H. Lloyd Knechtel, Calgary.
Mrs. George Syme, Winnipeg.

GENERAL SECRETARY:

Albert E. S. Smythe.

OFFICIAL NOTES

A request to Adyar has been answered by Mr. Wadia as follows: "Your request to have some one write from 500 to 700 words about Adyar, every month, has been attended to, and the required letter will be sent you each month." We are grateful for this attention and will be glad to have this direct word from Headquarters.

* * *

In Mr. Wadia's letter he goes on to say: "Many claim a willingness to serve, but for lack of experience and right training, have so little to offer of real capacity necessary for the service, which makes varied demands. More and more I see the necessity of equipping ourselves through study, meditation and activity, and consider a mistake has been made in ignoring these essentials for the past few years, to the detriment of the cause. It has created such a slackening of effort that it will take time for many again to acquire the habit of giving their best."

* * *

Mr. Wadia further states: "Much of my time is spent in the Labour Movement,

but I hope to be free in time, for the more strictly Theosophical activities. I shall be very busy for the next few months, at the end of which time I may be obliged to go again to the West, for Labour work there. I hope Mrs. Besant will be able to visit the West next year. . . . She goes on tour frequently, and has just returned from Benares and Bombay, where I met her at the All India Labour Congress, and returned with her last Saturday (Nov. 6). It has just been decided that the Convention will not be held here as arranged, but at Nagpur, in order that she may attend the Congress as usual during the past few years." It is most welcome news that Mrs. Besant is likely to visit the western world next year, and we trust that she will include the Theosophical Society in Canada in her tour. It is more than twenty years since she has been in Canada, and the whole section would rejoice in having a visit from her, and the opportunity of meeting face to face one who has done so much for the Twentieth Century. The matter will be taken up with the Executive at once.

* * *

It is hoped that an arrangement may be possible with Mrs. Maude Lambert-Taylor, who has been lecturing in Ottawa, Montreal, Toronto and London, to make a tour of the Section next year and devote one, two or three weeks to each Lodge in turn. Mrs. Taylor's work is that of a builder, and her influence is most spiritual and constructive. As a student of the Secret Doctrine she exhibits outstanding ability, and her poise, her intuitive qualities and charming impersonality commend her for the work she does so admirably. Mrs. Taylor resides in New York, where her husband practises law.

* * *

Dr. Weller Van Hook has organized "The European Aid Committee" in Chicago, to co-operate with other bodies in helping the stricken peoples of Europe, Edith C. Gray, 2468 East 72nd St., Chicago, is secretary-treasurer, and Isabel B. Holbrook, chairman of the sub-committee for the Theosophical Society. It is suggested that local groups can be organized to spread the knowledge of European

need; to send cash; to send clothing, new or old; to organize and maintain sewing and knitting clubs; to organize charity entertainments; to join and assist the Red Cross, the Near East Relief Committee, or other bodies. Miss Holbrook's address is Room 706, 410 S. Michigan Ave., Chicago, and she will be glad to give any information required.

* * *

The General Secretary has received the following letter, which is cordially reciprocated, under date, Mexico, Nov. 20: "Dear Colleague,—I have the honour to inform you that at the General Convention of the Mexican Section of the Theosophical Society, held on 17th inst., I was elected General Secretary for the term of three years. Complying with the instructions of the Convention, I have the pleasure to extend to you and the Canadian Section, its warmest greetings and its best wishes for the future welfare of your Section in our noble movement, the Theosophical Society. I beg personally to remain fraternally at your disposal.

"Agn.Garza Galindo."

A VISIT TO CHICAGO

During a recent stay in Chicago the writer had the pleasure of meeting Theosophists while visiting three centres of activity there. He regrets being unable to mention the valuable work being carried forward in other centres than these to which the time at his disposal confined him.

Akbar Lodge, Room 706, Fine Arts Building, 410 S. Michigan Avenue, had a Founder's Day programme in commemoration of H. P. B., which consisted of numerous readings concerning her life and relation to the Theosophical Society, interspersed with several fine selections on the harp. Among the offerings was a "Poem to H. P. B.," written by Dr. Weller Van Hook, who, later in the evening, gave an exceedingly interesting and instructive address on the founder of the Theosophical Society. He thought that H. P. B. had been frequently misunderstood by her most intimate associates, and that even Colonel Olcott, her co-worker, did not

always catch the right point of view, and, in fact, sometimes did H. P. B. great injustice when recording reminiscences in his "Old Diary Leaves."

Another meeting of Akbar Lodge consisted of an address by Dr. Van Hook, in which he revealed a beautiful spirit of breadth and tolerance when commenting on current events. He expressed a deep desire to see an ever closer relationship established between Great Britain and the United States, believing that such an alliance was of great importance to the world. He also stated that Americans had a peculiarly warm place in their hearts for the French people, and also owed a debt of gratitude to the people of Russia, who were innately generous, and friendly towards America. He, nevertheless, believed that a new race (the sixth root race) was in process of formation on the American continent, which held great potential value for the future of mankind. This new race, he said, was beginning to express itself through the finer arts in a distinctive way and a few generations hence would see a new departure and new emphasis in social ideals, characteristic of the new race now forming. Contemporaneous with this new birth was the problem of having some ten million third root race people in America to whom we should act as elder brothers, giving wise guidance and showing kindness and sympathy.

Commenting on a newspaper report of a speech in which Mr. Rabindranath Tagore was quoted as stating that "there was no calm in America," Dr. Van Hook considered the statement somewhat exaggerated and wondered if Mr. Tagore had visited Mr. John Burroughs in his native haunts or spent leisure time in the rural parts of America.

As a practical expression of Theosophy the Akbar Lodge has instituted an European Aid Committee, with Dr. Van Hook as chairman, the purpose being "to give direct aid to distressed people in Europe and the Near East; and especially to help accredited bodies engaged in that work."

Dr. Van Hook asked to have greetings conveyed to the Toronto Lodge and the Canadian Section. Many will remember

to direct the force into useful channels," he says, but "it will not be the people who are alive now, who shall have the power, but the next generation." Our business, he advises, is to sympathize with the main idea of human development; and to work for that. There are articles by Charles Lazenby, Margaret MacMillan, W. Ingram and G. Hilda Pagan in this bright magazine.

* * *

"The Theosophist" is not to hand, but we have been favoured with the proofs of

cannot discriminate and perform right action unless we know the fundamentals of spiritual evolution, as given by the Masters. He recommends a study of The Secret Doctrine, Vol. I., section 16, page 634 (695), on "Cyclic Evolution and Karma."

* * *

Also received: Theosophy in South Africa, October; Divine Life, November; O. E. Library Critic; Revista Teosofica, November, (Cuba).

him as the former General Secretary of the American Section.

The Chicago Theosophical Association, 1623 Kimball Building, 304 S. Wabash Ave., has a commodious room, called Bessant Hall, where activities are conducted every day in the week. Public lectures are held each Sunday at 3.30 and at 8 p.m., the evening lectures being given by Isabel B. Holbrook, official Theosophical lecturer, at which an admission of 25 cents is charged. Besides a large lending library and

OUR EXCHANGES

The Belgian "Bulletin Theosophique" for Sept.-Nov. has the report of a fine address by G. Chevrier on "The Relation of Man to Nature," given at the conference in Brussels in June.

* * *

"The Messenger" for both November and December has arrived since we last went to press. Mr. Rogers records his impressions of England. He reports that

AMONG THE ADEPTS

CONFIDENTIAL COMMUNICATIONS FROM
THE HINDU ADEPTS AND
CHRISTIAN MYSTICS.

By FRANZ HARTMAN, M. D.

A POSTSCRIPT TO HIS "REMINISCENCES"

TRANSLATED BY FRITZ HAHN

(Continued from page 142)

II.

AMONGST THE ROSICRUCIANS.

There are few persons in Europe interested in mysticism who have not heard about the ancient Rosicrucians, famous in the sixteenth and seventeenth century. Later on, much had been written about them, but only few in our days know the significance of this name. One judges this class of people from the point of view which he occupies himself. Most of them perceive in the ancient Rosicrucians only a secret sect of superstitious people who employed their time in the dark period of the middle ages with alchemy, and this opinion is justified so far that under the name of Rosicrucians a lot of quacks tricked themselves and the world at large. The more enlightened realized that, outside a lot of bogus "Rosicrucians," genuine ones existed, and considered the latter as a secret order, whose members occupied themselves with religious and scientific subjects. Historians tell us that this order, on account of the many impure elements which wormed themselves into it, long ago disbanded and the remaining members migrated to India. Experts maintain that Goethe, Stilling and Herder were the last Rosicrucians.

In general, the world judges everything according to outside appearance. If you break the form or destroy it, the multitude cannot any more discern the spirit of it. The spirit is not, in fact, bound by any particular form or name, and the real Rosicrucians exist to this day. The character of a true Rosicrucian does not depend on being a member of a society with that name, but on belonging to that class of people in whose heart the divine light of selfknowledge has started to shine. A real Rosicrucian is therefore nothing

else but a Christ in the true sense of the word.

To be such, one needs not to be learned nor scientifically educated, neither rich nor famous; as testimony, for instance, the life and works of Jacob Boehme, who was an illuminated Mystic and excellent Rosicrucian, yet outwardly but a poor illiterate shoemaker. He did not belong to any society and displayed no outward distinctions. The world could not recognize from his exterior the spirit within. Nevertheless this spirit was the parent of our modern philosophy. From him Schopenhauer and other famous men drew their inspiration. The world only sees the shell, but not the kernel; the vessel, but not the contents. Even the vessel, which the world sees, is not the real covering of the spirit, but only its external sheath or shadow of the same, therefore Jacob Boehme says of his personality:

This is the shadow only from the vessel of honour,

Whom God has trusted with the innermost.

Who wants to find the road of life for everlasting,

Must bring, through fire and anguish, the angel forth.

To comprehend this, we must remember that God is omnipresent and the essence of everything, and without Him or outside of Him nothing exists. A Rosicrucian is one who, by subduing the animal-human through selfknowledge of the human-divine within, has reached the state of the angel in man. This signifies that in such a person blossoms the rose of God-consciousness, and he recognizes himself as a son of God crucified in the material and sensual. Such a son of God recognizes the Father not only within himself, but in all creatures, and in every human being according to the degree of development of the person in whom the realization of God is more or less manifest and recognizable. To perceive God in man it is only necessary to enter deep enough into the inner man. This is expressed by the Persian poet Niaz:*

*Shah Niaz Ahmed Christi es Kadini, Persian poet and Theosophist, born at Sirhind, was initiated by his master, Mahmed Sakhraddin, in his 19th year.

need; to send cash; to send clothing, new or old; to organize and maintain sewing and knitting clubs; to organize charity entertainments; to join and assist the Red Cross, the Near East Relief Committee, or other bodies. Miss Holbrook's address is Room 706, 410 S. Michigan Ave., Chicago, and she will be glad to give any information required.

* * *

The General Secretary has received the following letter, which is cordially reciprocated, under date, Mexico, Nov. 20: "Dear Colleague,—I have the honour to inform you that at the General Convention of the Mexican Section of the Theosophical Society, held on 17th inst., I was elected General Secretary for the term of three years. Complying with the instructions of the Convention, I have the pleasure to extend to you and the Canadian Section, its warmest greetings and its best wishes for the future welfare of your Section in our noble movement, the Theosophical Society. I beg personally to remain fraternally at your disposal.

"Agn. Garza Galindo."

A VISIT TO CHICAGO

During a recent stay in Chicago the writer had the pleasure of meeting Theosophists while visiting three centres of activity there. He regrets being unable to mention the valuable work being carried forward in other centres than these to which the time at his disposal confined him.

Akbar Lodge, Room 706, Fine Arts Building, 410 S. Michigan Avenue, had a Founder's Day programme in commemoration of H. P. B., which consisted of numerous readings concerning her life and relation to the Theosophical Society, interspersed with several fine selections on the harp. Among the offerings was a "Poem to H. P. B.", written by Dr. Weller Van Hook, who, later in the evening, gave an exceedingly interesting and instructive address on the founder of the Theosophical Society. He thought that H. P. B. had been frequently misunderstood by her most intimate associates, and that even Colonel Olcott, her co-worker, did not

always catch the right point of view, and, in fact, sometimes did H. P. B. great injustice when recording reminiscences in his "Old Diary Leaves."

Another meeting of Akbar Lodge consisted of an address by Dr. Van Hook, in which he revealed a beautiful spirit of breadth and tolerance when commenting on current events. He expressed a deep desire to see an ever closer relationship established between Great Britain and the United States, believing that such an alliance was of great importance to the world. He also stated that Americans had a peculiarly warm place in their hearts for the French people, and also owed a debt of gratitude to the people of Russia, who were innately generous, and friendly towards America. He, nevertheless, believed that a new race (the sixth root race) was in process of formation on the American continent, which held great potential value for the future of mankind. This new race, he said, was beginning to express itself through the finer arts in a distinctive way and a few generations hence would see a new departure and new emphasis in social ideals, characteristic of the new race now forming. Contemporaneous with this new birth was the problem of having some ten million third root race people in America to whom we should act as elder brothers, giving wise guidance and showing kindness and sympathy.

Commenting on a newspaper report of a speech in which Mr. Rabindranath Tagore was quoted as stating that "there was no calm in America," Dr. Van Hook considered the statement somewhat exaggerated and wondered if Mr. Tagore had visited Mr. John Burroughs in his native haunts or spent leisure time in the rural parts of America.

As a practical expression of Theosophy the Akbar Lodge has instituted an European Aid Committee, with Dr. Van Hook as chairman, the purpose being "to give direct aid to distressed people in Europe and the Near East; and especially to help accredited bodies engaged in that work."

Dr. Van Hook asked to have greetings conveyed to the Toronto Lodge and the Canadian Section. Many will remember

him as the former General Secretary of the American Section.

The Chicago Theosophical Association, 1623 Kimball Building, 304 S. Wabash Ave., has a commodious room, called Besant Hall, where activities are conducted every day in the week. Public lectures are held each Sunday at 3.30 and at 8 p.m., the evening lectures being given by Isabel B. Holbrook, official Theosophical lecturer, at which an admission of 25 cents is charged. Besides a large lending library and book sales department, there is also the Chicago Institute of Theosophy, affiliated with the Krotona Institute, which conducts educational classes during the fall and winter. The C. T. A. is evidently a live centre for Theosophical activities and kindred work, and already feels the need of larger premises. As a sort of stimulus among the members, a notice on the walls reads, "Build a thought form of your own Theosophical home," and below is a contribution box to help the materialization of such a "thought form."

Greetings from the Chicago Theosophical Association were also sent to the Canadian Lodges.

A visit to 645 Wrightwood Ave. brings one to the Headquarters of the American Section, now in process of being transferred from Krotona, the idea being that Chicago is a more central location from which to conduct the business of the Section. The building was a private residence and has a very "homey" atmosphere, particularly with Mrs. Betsey Jewett as Executive Secretary, who makes visitors feel much at home through her hospitality. The building is only a block and a half from beautiful Lincoln Park, and so is ideally located as a place of restful enterprise, if such an expression does not seem too paradoxical.

Enquiries regarding our Theosophical movement revealed a keen interest in the Canadian Section, and best wishes were expressed for success of the work in Canada.

J. E. Dobbs.

* * *

Live neither in the present nor the future, but in the eternal.

—Light on the Path.

OUR EXCHANGES

The Belgian "Bulletin Theosophique" for Sept.-Nov. has the report of a fine address by G. Chevrier on "The Relation of Man to Nature," given at the conference in Brussels in June.

* * *

"The Messenger" for both November and December has arrived since we last went to press. Mr. Rogers records his impressions of England. He reports that Theosophy is getting a better hearing there than in America. Mrs. Besant has disapproved of the new proposal for a publication business in the United States. Dr. Weller Van Hook gives details of the European Aid Committee, referred to elsewhere. A directory of the United States Lodges appears in the December issue.

* * *

The "Bulletin Theosophique" (Paris) has an excellent article on reasons for joining the T. S. The esoteric doctrine is like the white and colourless light, says the writer, A. T., which falls on each flower and takes its particular colour. Truth is reflected according to our various peculiarities. Each absorbs his share and fills himself to his capacity. They do not come to Theosophy at one leap, as a voter goes on the electorate at the age of 21. It is the magic of our intention that constitutes always the greatest power of radiance in our deeds.

* * *

"Theosophy" deals in the eleventh chapter of "The Theosophical Movement" with the formation of the Esoteric Section. Some of the warnings are as necessary to-day as ever they were. "The Masters can give but little assistance to a Body not thoroughly united in purpose and feeling, and which breaks its first fundamental rule—universal brotherly love, without distinction of race, creed, colour or caste, i.e., the social distinctions made in the world; nor to a Society, many members of which pass their lives in judging, condemning, and often reviling other members in a most untheosophical, not to say disgraceful, manner." An article on "Contemplation," by Damo-

dar is reprinted from "The Theosophist" of February, 1884. "Raja Yoga," he says, "encourages no sham, requires no physical postures. It has to deal with the inner man whose sphere lies in the world of thought. To have the highest ideal placed before oneself and strive incessantly to live up to it, is the only true concentration recognized by Esoteric Philosophy, which deals with the inner world of noumena, not the outer shell of phenomena. The first requisite for it is thorough purity of heart." * * *

"Theosophy in Scotland," November, has an interesting portrait of Mr. A. P. Sinnett and his dog, and gives on account of his lecture in Edinburgh on "The Bearing of Theosophy on Public Affairs." Mr. Sinnett elaborated his view that the war was the result of a mass attack, by the powers of evil, on this world, through a nation hypnotized into carrying out the design. It was defeated, he thinks, by help given to the Divine Hierarchy of this solar system from still loftier levels of Divine Power. The current unrest, since the war, however, he attributes to a Divine rather than a Satanic origin because "the world has to be prepared for what is commonly called a second coming of Christ." He adds: "It will not really take place till the last quarter of the century, and some body not yet born will be overshadowed by the Divine influence." He does not think that either Socialism or Communism is practicable in the nature of things, but he sees a revolution approaching in the next six or seven years and a great accession of power to the "Labour Party." "If the leaders can ally themselves with the Powers of Goodness, they will be able to direct the force into useful channels," he says, but "it will not be the people who are alive now, who shall have the power, but the next generation." Our business, he advises, is to sympathize with the main idea of human development; and to work for that. There are articles by Charles Lazenby, Margaret MacMillan, W. Ingram and G. Hilda Pagan in this bright magazine. * * *

"The Theosophist" is not to hand, but we have been favoured with the proofs of

a fine article by Mr. B. F. Wadia, an address to students on the real purpose of the movement, which appears in the October issue. After an extended tour in various Sections Mr. Wadia is convinced that the work of the Theosophical Society is very important in the reconstruction that has to take place in the coming years. The Masters had this in view in its foundation. H. P. B. wrote with definiteness and precision in the "Secret Doctrine" of the conditions and indicated a remedy. It is very clear from our early literature that the work of the Theosophical Society is to spiritualize the activities of our time. Not to bring into existence new schools, new institutions, new political parties, new creeds, faiths, or religions, but always to spiritualize all the movements which coincide with the evolutionary progress of the human race as a whole, is our task. In some respects the Society has succeeded. In others it has missed its mark. The great ideals and principles which H. P. B. had in mind are not universally remembered by us in the Society. There is such eagerness to engage in some kind of activity that the suitable form is not considered and a certain amount of energy is wasted. After citing H. P. B. on important particulars, he says she wanted us to deal with the causes of things, not with the effects. If you remove one evil cause, you will remove a variety of effects. He instances the change in India since 1914, when Mrs. Besant began to work on spiritual lines in the politics of India. Spiritual energy was generated which affected the minds and hearts of the people. It is impossible to work against national karma. We are neglecting to live the Theosophical life as the Masters have laid it down. We cannot discriminate and perform right action unless we know the fundamentals of spiritual evolution, as given by the Masters. He recommends a study of The Secret Doctrine, Vol. I., section 16, page 634 (695), on "Cyclic Evolution and Karma." * * *

Also received: Theosophy in South Africa, October; Divine Life, November; O. E. Library Critic; Revista Teosofica, November, (Cuba).

AMONG THE ADEPTS

CONFIDENTIAL COMMUNICATIONS FROM
THE HINDU ADEPTS AND
CHRISTIAN MYSTICS.

By FRANZ HARTMAN, M. D.

A POSTSCRIPT TO HIS "REMINISCENCES"

TRANSLATED BY FRITZ HAHN

(Continued from page 142)

II.

AMONGST THE ROSICRUCIANS.

There are few persons in Europe interested in mysticism who have not heard about the ancient Rosicrucians, famous in the sixteenth and seventeenth century. Later on, much had been written about them, but only few in our days know the significance of this name. One judges this class of people from the point of view which he occupies himself. Most of them perceive in the ancient Rosicrucians only a secret sect of superstitious people who employed their time in the dark period of the middle ages with alchemy, and this opinion is justified so far that under the name of Rosicrucians a lot of quacks tricked themselves and the world at large. The more enlightened realized that, outside a lot of bogus "Rosicrucians," genuine ones existed, and considered the latter as a secret order, whose members occupied themselves with religious and scientific subjects. Historians tell us that this order, on account of the many impure elements which wormed themselves into it, long ago disbanded and the remaining members migrated to India. Experts maintain that Goethe, Stilling and Herder were the last Rosicrucians.

In general, the world judges everything according to outside appearance. If you break the form or destroy it, the multitude cannot any more discern the spirit of it. The spirit is not, in fact, bound by any particular form or name, and the real Rosicrucians exist to this day. The character of a true Rosicrucian does not depend on being a member of a society with that name, but on belonging to that class of people in whose heart the divine light of selfknowledge has started to shine. A real Rosicrucian is therefore nothing

else but a Christ in the true sense of the word.

To be such, one needs not to be learned nor scientifically educated, neither rich nor famous; as testimony, for instance, the life and works of Jacob Boehme, who was an illuminated Mystic and excellent Rosicrucian, yet outwardly but a poor illiterate shoemaker. He did not belong to any society and displayed no outward distinctions. The world could not recognize from his exterior the spirit within. Nevertheless this spirit was the parent of our modern philosophy. From him Schopenhauer and other famous men drew their inspiration. The world only sees the shell, but not the kernel; the vessel, but not the contents. Even the vessel, which the world sees, is not the real covering of the spirit, but only its external sheath or shadow of the same, therefore Jacob Boehme says of his personality:

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To comprehend this, we must remember that God is omnipresent and the essence of everything, and without Him or outside of Him nothing exists. A Rosicrucian is one who, by subduing the animal-human through selfknowledge of the human-divine within, has reached the state of the angel in man. This signifies that in such a person blossoms the rose of God-consciousness, and he recognizes himself as a son of God crucified in the material and sensual. Such a son of God recognizes the Father not only within himself, but in all creatures, and in every human being according to the degree of development of the person in whom the realization of God is more or less manifest and recognizable. To perceive God in man it is only necessary to enter deep enough into the inner man. This is expressed by the Persian poet Niaz:*

*Shah Niaz Ahmed Christi es Kadini, Persian poet and Theosophist, born at Sirhind, was initiated by his master, Mahmed Sakhraddin, in his 19th year.

The Lord in everything, Him I perceived, hidden and revealed, Him I perceived.

Real as well as potential He appeared to me; eternal, transient; Him I perceived.

Now to His own Master-Word He submitted Himself, here as a slave, there as a master, Him I perceived.

At times as a perfect stranger He appeared to me; then again as a friend; Him I perceived.

Now on the throne of an empire He sat, then as a beggar begging alms; I perceived Him.

Sometimes as a monk, here as a penitent, there as the worst of the worst; I perceived Him.

Dressed as a dancer or harpist, He confronted me; then also beating the drum, I heard Him.

As a courtier He concealed Himself; sometimes reigning with glory; Him I perceived.

Or, like the love-drunk Niaz in mien and looks, with a wounded heart troubled to death; Him I perceived.

As not everyone has developed the faculty to perceive God in humanity, so one can consider the Rosicrucians as a secret order, whose signs of recognition consist in their inner attributes, not visible to everybody. The temple where they congregate is the Holy Spirit, the spirit of God-consciousness, in whom all are united as one, and the degree a member possesses depends upon the amount of his love towards the Highest and his recognition of the Truth. Such were the Rosicrucians referred to in this chapter. Their names and their whereabouts I am not disposed to disclose as they live in modest retirement, working quietly and obscurely, without any intention of publicity. I can therefore only mention the following:

I believe, it is no uncommon occurrence for one to see in his dream an unknown person, and later on in life to get acquainted with the selfsame person. I know from experience that there are symbolic dreams, indicating to us the future. On New Year's night of the year 1883-1884, in Adyar (India), I had a vision, being semi-conscious, in which I saw next to my bed

a coiled up boa constrictor, whose erect neck had a human head. This head had such a strongly expressed individuality that his physiognomy stuck fast in my memory. It was a head with a high forehead and peculiar glowing eyes, which stared at me with a clear penetrating look. His expression indicated intelligence and the snake's body, as the symbol of Wisdom, seemed to signify intelligence and wisdom as combined in this being. I had the impression that some time later on I would meet such a person who would play a not uncommon part in my life.

In the spring of 1885 I travelled with H. P. Blavatsky to Naples, and soon after became acquainted with a small family of Christian Mystics forming a small circle of their own in pursuance of the inner life. At the head of them were two persons as guides and teachers, and in one of them I seemed to recognize with certainty the object of the above described vision, though the head was a little less idealized than I had seen. This fact, and, furthermore, the circumstance that I was advised before my departure from India by persons higher up to study the Christian Mystics, induced me to give them more consideration. Soon after I was introduced into this small circle and was allowed to participate in their meetings, these being most harmonious, and the teacher uttering real words of wisdom. It was not only that a pure theory of instruction, entertainment and pastime was followed, but the teaching had the object of being a practical school of Yoga.

It did not take me very long to find out that these people were well acquainted with the teachings of the old Rosicrucians; also with the secret doctrine of the Hindus, the Bhagavad Gita, etc. Anyway, their teachings corresponded exactly with the latter; but the remarkable part of this was that these people never had read any book about such matters. Moreover, what is uncommon in our age of general education, they had not been reading anything on the subject, because they could neither read nor write. They were apparently ordinary folks, who earned their daily bread by hard mechanical work.

(TO BE CONTINUED)

RUBAIYAT AND ODES OF HAFIZ

Canadians who love the Persian tradition, as it is said they have special reason to do, will be glad to hear of the publication of a comparatively inexpensive edition of "Selections from the Rubaiyat and Odes of Hafiz." The editor is anonymous, but is a member of the Persian Society of London, and his account of Sufi mysticism which prefaces the volume shows that he has intelligent sympathy with his subject. Hafiz flourished 600 years ago and, like most mystics, was a heretic. He "cared little for the outward observance of the teachings of the Kuran. He looked below the surface in all religious matters; he read a divine and spiritual meaning into all Nature, seeing God everywhere revealed, and teaching that the worship of the heart was a truer form of adoration than the mere observance of ritual, or repetition of prayers. Constantly throughout his works he inveighs vehemently against the ritualism of the outwardly religious, and against the teachings of Zahids and Sheikhs (ascetics, etc.) and Mahometan divines, who merely followed and taught outward forms and ceremonies, and could see no deeper." Hafiz believed in one Eternal God whom the whole world reveres, or ought to, in one form or another, and regarded Him as the only Absolute Existence. He was a man of prayer, and did not fear death. The poetical works of Sa'adi and Hafiz are regarded as the Scriptures of the Persian Sufis. The note on reabsorption very neatly disagrees with Sir William Jones and other materialistic commentators who cannot understand Sufi transcendentalism. "I think," says our editor and translator, "this assertion requires a little consideration, and I am of the opinion that the Sufis do not mean that such absorption, or rather reabsorption, necessarily implies the loss of one's personal identity. If, as the Sufis hold, God incarnates souls—part of Himself—in order that He may obtain a love which the Angels are incapable of giving Him, of what use would such souls be if, after the death of the body, they lose their in-

dividuality by reabsorption into the Divine essence? The whole object of incarnation would be stultified. God would again be left with only the Angels, who cannot give Him the love He is said to crave. From a careful study of Hafiz, it is clear to me that he believed in a personal entity or individuality before incarnation; and I think it is equally clear he did not contemplate any annihilation of his own personality when he obtained 'union with the Beloved.'" One must be saturated with the Sufi symbolism to appreciate the poetry of Hafiz in which God is the sweetheart, the Bride, reversing the Christian symbolism. The passionate love of the soul for God is thus given ravishing expression. It is but rarely the vein of the moralist is opened.

Till thou art less than nothing—humble,
free from pride,
Thou canst not tread the Heavenward
Path, nor other guide;
In truth, till thou hast drunk the poison
of this world,
Thou may'st not taste the sherbet sweet
of Kausar's tide.

The volume, a handsome quarto, of about 150 pages, is finely printed, and is published at ten shillings and sixpence by John M. Watkins, 21 Cecil Court, Charing Cross Road, London, England.

FELLOWS AND FRIENDS

Mr. John M. Lacey, of Vancouver, spent some days in Toronto on his way back from England, where he had been in touch with leading Theosophists. Mr. Lacey gave an interesting account of his visit at an informal meeting one evening.

* * *

Mr. Allan Wilson, formerly Secretary of Edmonton Lodge, has reported to Vancouver, and is now at Coquitlam. It is hoped to form a study class there very soon. Mr. Wilson is an active and earnest worker.

* * *

Mr. Charles Lazenby, who has been lecturing in England and Scotland for two years past, has been invited by the Sydney

Lodge to spend two years in Australia lecturing. If Mr. Lazenby accepts this invitation he will be passing through Canada, and would be glad to make dates with any of the Lodges which desire his services. He may be addressed at The Theosophical Publishing Society, 9 St. Martin's Street, London, W.C., England. Mr. Lazenby is at present in Zurich studying Psycho-Analysis with C. E. Jung.

AMONG THE LODGES

At the Vancouver Lodge Rooms in November a book-shower and sale of home cooking was given, in aid of a new study centre and free lending library in North Vancouver. The President (Mr. J. Taylor) had invited the members to assist by donating such books as they could spare from their own shelves. The response was most generous, nearly a hundred volumes being thus donated. The ladies brought samples of home cooking, and these were sold by auction during the evening, Mr. M. D. Buchanan (a well-known dollar extractor) acting as auctioneer. Amid much good-humoured badinage, he managed to clear the whole supply, handing over to the North Vancouver Library Executive \$33.00. This splendid result was a fine example to the new and prospective members of the genuine brotherliness that exists in the Vancouver Lodge, and of the willing sacrifice the members made to encourage the spread of the Ancient Wisdom.

* * *

From Ottawa Lodge comes word concerning the progress of a series of twelve public lectures by Mrs. Maude Lambert-Taylor, of New York city. Canadian Theosophists who know Mrs. Taylor and her work among the lodges in the Eastern States will congratulate Ottawa Lodge on its good fortune in securing this talented teacher and lecturer to open its season's work. The titles of Mrs. Taylor's lectures which were advertised for Tuesday, Friday and Sunday evenings, were as follows: Relation of Alchemy to Mysticism and Science; The Republic of God; Theosophy in Dante's "Divine Comedy"; Mystical Interpretation of Maeterlinck's "Blue

Bird" and "Betrothal"; Theosophy in Shakspeare's "Tempest"; Magic of Invocation and Music; Theosophy in W. B. Yeats' "Where There is Nothing There is God"; Personal Reminiscences of Robert Browning and Interpretation of "Childe Roland to the Dark Tower Came"; The Mysteries of the Druids; The Philosophy of Clothes; The Science of Power and Free Will; and Theosophical Meaning of Prayer. In addition to the public lectures, Mrs. Taylor conducted study classes in the Secret Doctrine, which are being closely followed by a most encouraging number of non-Theosophists. Ottawa Lodge recently secured a permanent lodge room in the Thistle Building, Wellington Street, opposite the Parliament Buildings, and in the heart of the business district, where the lending library is open daily from 3 to 5 p.m. One new member has been admitted since Mrs. Taylor's lectures began, and if the interest of the public in the present series may be taken as a criterion, this will be the most successful season since the inception of the Lodge.

* * *

Mr. James Taylor, President of the Vancouver Lodge, reports the members full of enthusiasm, and prepared for increased activity during the coming year. The Questionnaire of this Lodge is given elsewhere. The annual meeting of the Lodge takes place on January 6, and we hope to give some account of the work of this energetic group.

* * *

Mrs. Maude Lambert-Taylor has been spending seven weeks with the Canadian Lodges, a month in Ottawa, and a week each in Montreal, Toronto and London. Mrs. Taylor is a student of The Secret Doctrine of ten years' standing, and her studies are reflected in her addresses, the most lucid, the best informed, the most spiritual that have been heard for many years. Mrs. Taylor's subjects cover the widest range. In Toronto she spoke on "Personal Reminiscences of Robert Browning and interpretation of 'Childe Roland to the Dark Tower Came'"; "The Mysteries of the Druids"; "The Science of Power and Free Will"; "Dante and the

Divine Comedy"; Magic of Invocation and Music"; "Relation of Alchemy to Mysticism and Science"; "Theosophical Meaning of Prayer." All these were Secret Doctrine lectures, and they elicited more questions and more profound interest than in any case since Mrs. Besant was here.

* * *

The Toronto Lodge has been compelled to leave the Canadian Foresters' Hall, where work has been carried on for ten years past. Temporary quarters have been secured at 651 Yonge Street, and the Sunday evening meetings will be held at this address in the Victoria Theatre. The Lodge has purchased a property at 52 Isabella Street, and with the assistance of loans from some members the property has been purchased outright. These loans will have to be paid off and further funds for the necessary enlargement and remodelling of the building are required, the total needed being about \$24,000. This, it is to be understood, is an activity of the Toronto Lodge and not of the Section, but a room will be provided for the sectional headquarters, and if any desire to lend any money at six per cent. on a first mortgage held in trust their assistance will be welcome. Such loans will be repaid as funds come in, and the Building Committee are sanguine as to the prospects ahead. It has never been the wish of the Toronto Lodge to possess property, but no other course is now open, as suitable quarters cannot be obtained except at insupportable rates. It is hoped that the new headquarters will be ready within six months.

* * *

Montreal Lodge reports that a series of lectures have been given to the public of Montreal, which, though they have not resulted in a great many new members, have given a great fillip to Theosophical activities in the Montreal Lodge, where public lectures are given under unusually difficult handicap. The Canadian General Secretary gave three public lectures on Nov. 27, 28 and 29, at the Channing Hall. Mr. Smythe also gave a talk to the Lodge on Sunday morning on matters regarding the new Section and its aspirations and

duties. Mrs. Maude Lambart-Taylor gave a series of lectures nightly from Nov. 30 to Dec. 5 inclusive, the first four were held at the Lodge Room, the remaining two at the Channing Hall. Mrs. Taylor's lectures were exceedingly scholarly, and struck a pleasing note to the audiences that do not attend the public lectures in this city. The weather was exceedingly unkind to the lecturer, the roads being almost impassible on some nights, that the audiences were smaller than otherwise would have been the case. Mrs. Taylor also gave the Lodge a lesson on the "Secret Doctrine" on Sunday morning, to which almost the entire Lodge membership came, a remarkable record for any Secret Doctrine class. Some other talks were also given by Mrs. Taylor, all of whose lectures and talks were much appreciated by the members. Mrs. de Leeuw, who came to Montreal in the interest of Co-Masonry, a Lodge of which was started during her stay, also spoke at the Lodge Room on Dec. 7th, her subject being "Education." Her account of the various experiments in educational methods in the United States were very much enjoyed by the members.

SACRAMENTS

Let me remember, as my daily bread
I eat, and humble as the fare may be,
It is His body broken that I spread
Out here for me.

And as I stoop to quench, howe'er my
thirst,
At wine cup's lips or river's flowing
flood,
Ere I should drink, let me remember first
I drink His blood.

Let me remember that in toil or strife,
Evil or good so e'er as I may be,
In thought and word and act I use the life
He gave for me.

And if His gifts I use in pride and scorn,
My lesser selfish self to glorify,
To Him I give another crown of thorn,
Him do I crucify.

G. P. Williamson.

November, 1920.

THE CANADIAN THEOSOPHIST

The Theosophical Society is not responsible for any statement in this Magazine, unless made in an official document.

VOL. I. No. 11.

TORONTO, JANUARY 15, 1921.

Price 10 Cents

THE INNER RULER*

By B. P. WADIA

There is an aspect of our work as Theosophists, men and women who are presumably striving to lead the higher life, which has not been kept so steadfastly before our mental vision as it ought to have been. In the days of H. P. B. that aspect was well to the front. If we study carefully the Third Volume of *The Secret Doctrine*, which contains special instructions for students aspiring to the spiritual life, we shall find passages on the subject of the unfoldment of inner powers. These powers were not of a psychic nature, but of a spiritual character—the strengthening of the individuality, the handling of it in such a fashion that one can make one's own use of it; the insistence on the idea that nothing could be done unless and until the disciple himself grew strong and was able to face the difficulties of the inner, the spiritual life. If we read the experiences of people who trod the Path of Occultism or of Mysticism, we find that they had their own inner difficulties and that they were able to surmount them just in proportion as they had developed the strength of their own individuality.

We are so apt to expect to be spiritually fed and looked after, to receive instructions which we must follow, that often we miss the very first and most cardinal principle of the spiritual life, namely, that the Path cannot be trodden by any one of us without the inner help which comes to us from our own consciousness; that the Masters can only indicate the Path,

but that we have to tread it; that They cannot help us save by pointing out what are the necessary qualifications for the Path. We have to unfold these qualifications. The work has to be done by us. None can help us, not even the Masters; and that is a factor which we sometimes forget. We often have the idea that if we feel within us a willingness to be taught by Them, we will so be taught. This is not so. We have to teach ourselves. To put it in perhaps a slightly exaggerated way, the Masters do not care about teaching us; They want to use us and our capacities for Their work, but most of us are in a condition of mind which is not helpful, because we do not build up a strong individuality. A strong individuality is the first and foremost essential of the spiritual life. If we want to be disciples, we must be strong. No Master has any use for a child who has to be led and told all the time what he shall or shall not do.

In the teachings of the Buddha, when He was instructing a selected number of disciples, He taught them to relinquish the outer things. He said that ceremonies and rituals are fetters of progress in the spiritual life. If we apply this teaching to things on which we rely in the ordinary life of the world, we find we lean too much, not on high and holy things, but on trivialities which we regard as important. It is this which stands in the way of most of us making rapid progress, because the

*Report of a talk to a class of students.

first is the most difficult step, here as in other matters. To attain to that inner consciousness which says: "I am going to do it. I am going to find the Master. I am going to make progress in the spiritual life, and no one in earth or heaven can stop me"—that is the first thing necessary.

It is well to read in this connection what H. P. B. has written in the Third Volume of *The Secret Doctrine* (Sec. V). If we apply this teaching, we shall see that we have wasted much of our time, have relied too much on outside help, have waited for external orders, oral or written, which have not come and are not going to come. In the spiritual life definite and precise rules cannot be laid down for all. It is not possible. In the old days, when the Teacher took from ten to twelve pupils only, as in Ancient India, it was not possible; far less so now. The spirit of the age is against it. Human beings are too far evolved to receive orders and to carry them out. There are certain hints in this passage of H. P. B.'s which we should think over very carefully and apply to ourselves.

"The first necessary qualification is an unshakable belief in one's own powers and the Deity within oneself, otherwise a man would simply develop into an irresponsible medium." (*S.D.*, Vol. III, p. 62). The word medium is not to be taken in the ordinary spiritualistic sense, but as meaning a repository of other people's sundry thoughts, emotions and aspirations, instead of developing one's own. We make ourselves largely a storehouse for other people's ideas and inspirations. What about our own in the light of H. P. B.'s teaching: "an unshakable belief in one's own powers and the Deity within oneself"? We are often in fear and trembling when our instincts and reasonings do not harmonize with other people's instincts and reasonings. Why should they? We have each of us our own peculiar way of growth. We must quit the attitude of the child clinging to its mother's apron strings. Unless we do this, we shall not be able to apply H. P. B.'s teaching to ourselves individually. "Throughout the

whole mystic literature of the ancient world we detect the same idea of spiritual Esotericism, that the personal God exists within, nowhere outside, the worshipper." (*S.D.*, Vol. III, p. 62).

H. P. B. strongly attacked the idea of the personal God as put forward in the outer world, but she believed in the personal God within each worshipper. "That personal Deity is no vain breath or a fiction, but an immortal entity." Therein lies the strength of the entity—its immortality; "an immortal entity, the Initiator of Initiates". We should ponder over this expression. We talk too lightly about Initiation, and we do so because we are ignorant of it. This thought of H. P. B.'s needs meditating on. There is something within us that is immortal, the personal God, the Initiator of Initiates. This is a radical idea and needs most careful thought. H. P. B. deliberately tells her pupils who are getting ready for the treading of the Path, the finding of the Master, the coming towards Initiation, that the Initiator is within us. But let me read a little more.

Like an undercurrent, rapid and clear, it runs without mixing its crystalline purity with the muddy and troubled waters of dogmatism, an enforced anthropomorphic Deity and religious intolerance. We find this idea in the tortured and barbarous phraseology of the *Codex Nazaraeus*, and in the superb Neoplatonic language of the Fourth Gospel of the later Religion, in the oldest *Veda* and in the *Avesta*, in the *Abhidharma*, in Kapila's *Sankhya*, and the *Bhagavad-Gita*. We cannot attain Adeptship and Nirvana, Bliss and the Kingdom of Heaven, unless we link ourselves indissolubly with our *Rex Lux*, the Lord of Splendour and of Light, our Immortal God within us. "I am verily the Supreme Brahman"—has ever been the one living truth in the heart and mind of the Adepts, and it is this which helps the Mystic to become one. (*S.D.*, Vol. III, p. 63).

This whole passage brings a great inspiration. We have to find the Immortal Being in us. He must initiate; He must

bring us the light. This teaching of H. P. B. is of vital value and importance at the present moment. Without this principal, central, cardinal fact—that there is within us an immortal entity whose activities must be brought into expression—we cannot do anything in the spiritual life. We can only take the Kingdom of Heaven by violence when the Immortal God within us has been brought into activity and expression. Therefore we want to find Him. In another place H. P. B. says that He is the Master of Masters, and there is no Master higher than that immortal Divine Spark within us. H. P. B. insists strongly on the unfoldment of the powers of the Higher Self. Now, frankly, if we examine ourselves, many of us will find that we are too dependent on external things. These externals are very good, maybe very valuable; still they are externals. Our tendency is to get into a mistaken groove and make it more and more defined. Unless we recognize that all these truths are given to us to be applied in our own way to our own individual cases, and that in the application of them no power in heaven or earth can help us, save ourselves, we will continue in our mistakes. Therefore the reliance on the inner consciousness, the inner Self, is necessary.

We should turn again and again to that very wonderful list of qualities in the *Gita* (Discourse XVI). They are meant for the person who wants to tread the spiritual Path of Illumination. The first of them is Fearlessness. Studying this in the light of what has been said before, we may ask ourselves why it is that fearlessness is put forward as the first of the great qualities necessary for the treading of the Path. We find, in studying the *Gita*, that the great effort of Arjuna is to become fearless. Over and over again he is told: "Therefore stand up and fight." What is this quality of Fearlessness from the point of view of spiritual progress? It is something different from the ordinary fearlessness of a soldier in the army, though that is a reflection of the real spiritual Fearlessness. It has a connection with what H. P. B. says is the Entity, the personal God within. Both the teachings are the same, but given in different

language. Both are spiritual teachings putting forward the same truth.

Why is it that fear overcomes us? Because we are only beginning to develop the first quality of the spiritual life—discrimination. We find when we return from the silence of our meditation upon the Real, the Immortal Self, into the darkness of this world, we become entangled with the unreal. As long as we have not perfected that quality of discrimination, fear will permeate our life. As we discriminate between the real and the unreal we are able gradually to put the right value on things. It is because we rely on outside things that we get hold of the wrong discrimination and dispassion. We pass from form to form, not from form to life. The difference of passing from the unreal to the real is a difference in kind, not in degree. To us it is often a difference in degree only. That is not the spiritual life. We must make the difference one of kind. We must pass from form to life. That is real discrimination. The real desirelessness is the understanding of the fact that all thinks are real but have different values; they have different places in the universe to fill. For the spiritual life, therefore, we need the real dispassion.

Now, what do we do? We pass from object to object and let the inner consciousness lie asleep. We think we are experiencing spiritual illumination, when we pass through various stages and contact many forms, gaining the experiences that the life without has to give. The human individual—the I in us—has two poles. This "I" is being continually affected by the lower pole. We do not contact the spiritual pole within us, but constantly attach ourselves to the material pole. External things control us, instead of our controlling them. Therefore we ought to be fearless from the spiritual point of view. We must have a place of retreat, a fortress to which we can go and consult our Headquarters Staff—the General in the fortress who is not the actual fighter, but who can direct and guide us and reveal to us the plan of the campaign. Thence comes the spiritual strength and force which enables us to go on and en-

ture. Without that attitude we cannot "take the kingdom of heaven by violence". We must have strength so to do, otherwise it can and will take us by violence. This is what happens constantly. There is, so to speak, a fight between the different natures of the universe. We who identify ourselves with the material, go under each time, and therefore the quality which makes men free is this quality of Fearlessness. "Greater than destiny is exertion," is a teaching that is repeated over and over again; and it is true if we identify ourselves with the spiritual pole, but not so if we identify ourselves with the material one.

In our meditation, therefore, in our study, in our daily life, our effort should be to find and express the Inner Self within us, and not to rely too much on outside things. Let us find our own Path, not walk in the wake of others. The child, when he grows up, finds his own way, his own work, his own colleagues, his own philosophy. We are too apt to rely on leaders, and instead of taking up some of the burden, we put on the Masters our own weight, and sometimes the Masters have to push us off. The great karma of the world is on the shoulders of the Masters; we should relieve Them of some of it, not put on Them additional burdens. We should be prepared to face our own karma.

This brings us to the point of discipleship, the coming nearer to the Master. Discipleship is not within the range of the personality unless the personality is controlled by the ego, and the ego begins to work as personality. We may talk of Discipleship, we may play with the idea, but the real power of the Master working in and through us is not a possibility unless this is done.

The first necessity, as H. P. B. has put it, is to find that Inner Entity, that Immortal Ruler, that Initiator of Initiates. This work is to be accomplished in definite stages—first, a clear conception of the thing to be done, then application of the doctrine of the Inner Ruler continuously, not only in meditation and study but also in daily life; in matters of judgment to act by what comes to us from within. It

does not matter if we make mistakes. We have all had tumbles in the past, and we can always pick ourselves up and go on. If we are wise we learn by the mistakes of other people, by their example. That is the way we can make progress. We have so much personality that we fail to see the big Truths. Therefore we must follow that inner voice of conscience; even if it is not all-wise, it is *our* conscience; it is the best we have, so to follow it is the best method to choose in the spiritual life.

We rely too much on outside matters, and that is why we do not make progress. We may get book after book, find new ways of service; but these do not bring us the spiritual life. We pass from form to form, from shape to shape, but we must proceed from form to life; within ourselves we find the Ruler whom fire cannot burn, nor water drown, nor winds sweep away. He is always within—perpetual, eternal, helping and guiding, when we need help and guidance. To find that God within us—that is the first attainment. We must find ourselves living in the world of Gods, we must find the habitat of the Masters and make it our own. Theirs is a world of Life and Light and Immortality. They are not to be found elsewhere. One may find Their expressions here and there in the world, but one will not find Them. Our task is to find our Immortal Ruler, our Self, and then to go forth into the world, bringing to it the kingdom of heaven. Slavery is bad, and spiritual slavery is the worst of all slaveries.

That is the great, the central idea of the spiritual life. Without living it we shall make no progress. We may go from form to form, and in the long course of evolution, when we come to the seventh globe in the Seventh Round, we may at last find ourselves. But our idea is to hasten our evolution; to do to-day what ordinary humanity will do in the hereafter. Let us then give as an offering our meditation, study, daily life, to the Masters who are waiting to help us all. Awaken the sleeping Lord within you, and then the ever-watching Lords of Compassion will help you to free the world from the bondage of spiritual slavery.

B. P. Wadia.

FROM HEADQUARTERS

(BY OUR ADYAR CORRESPONDENT)

Although considered to be a peaceful place, one is always impressed with the continual changes at Adyar, which affect the residents here, generally to their advantage, and sometimes to the discomfort of the more conservative type.

The Theosophical studies have not been pursued with the same enthusiasm as formerly, when our President had more time to direct them, and also the fact has been overlooked that assistance is often forthcoming in greater measure where groups attempt to learn by themselves, than if they wait for knowledge to come to them through one who is superior to themselves in wisdom.

Recently a revival of interest has been evident by the starting of a class in "The Key to Theosophy," led by Mr. Coombie, held weekly at Leadbeater Chambers. Also the Adyar Lodge activities have been revived with its weekly lectures, the first of which was given by Mr. Wadia on "Theosophy and the T. S." Mr. Brown gave one on "Shaktis According to Subba Rao." Miss Arundale talked on her acquaintance with H. P. B., and Mr. Stott lectured on "Uranus and Neptune"—the science of Astrology having gained greatly in popularity recently. We felt specially rewarded last week, by having a lecture from Mrs. Besant to the Lodge, who chose as her subject "Study and Devotion," but found so much to say on study that the last half was postponed for another occasion. One point chiefly emphasized was the advice she gave that no pronouncement made by the Theosophical leaders—such as herself, Mr. Leadbeater, or even H. P. B., should be accepted unless they make their own appeal to one's reason as being true, and that doubt or suspension of judgment are far better than the ready credulity which accepts every statement as being true, merely because uttered by one of the leaders. After the lecture, some one was heard to remark that now we may not advise others to believe only that to which the con-

sciousness can respond, because Mrs. Besant has said so!

On November 17, the forty-fifth birthday of the Society was impressively celebrated at the hall, when passages were read by different members from various sacred books, such as the Bhagavad Gita, the Zoroastrian, Islam and Buddhist scriptures, and the Bible, in English. Miss Arundale, Mr. Soobiah Chetty and Mr. Arundale then spoke on personal reminiscences of H. P. B., and Mrs. Besant finished with an address in which she paid tribute to the founders of the Society, mentioning her own ability to deal with the materialistic age, more effectively, as H. P. B. had told her, because of her long period of twelve years as a materialist. She also referred to her own review of the Secret Doctrine, written for the Pall Mall Gazette, as showing how clear was her understanding of Theosophy, even at that time, which was an indication that she must have brought over the knowledge of it from previous lives.

At present Mrs. Besant is in Calcutta, having accepted an invitation to a ceremony, not witnessed in India during the last 700 years. The Purnima (full moon) was selected for this auspicious event of handing over by the Government to the Maha Bodhi Society of Calcutta, the well-authenticated relic of the Lord Buddha, to be enshrined in the new Buddhist Vihara there.

Although India is the birthplace of the Buddha, less interest is taken in His teachings than in the archaeological Buddhistic period, and this relic consists of a small piece of bone contained in a rock crystal casket, discovered in 1892, at Bhattiprolu, Madras Presidency, having been deposited there about 2200 years ago.

The Anagarika Dharmapala, who founded the Maha Bodhi Society in 1891, gave the required guarantee that a worthy Vihara would be built for this sacred relic, but found the task difficult until an American sympathizer, Mrs. Foster, made a

generous contribution of Rs. 63,606 towards its construction. This Buddhist Priest has worked indefatigably for bringing Buddhism back to the land of its birth and is also a Theosophist of long standing and devoted service to the Society in Ceylon.

The relic was carried in procession from the Government House, Calcutta, to the Vihara, where it was presented by His Excellency, Lord Ronaldshay, Governor of Bengal Presidency, to Sir Asutosh Mukerjee, President of the Maha Bodhi Society. Gothas were recited by the large number of Buddhist Bhikhus, whose yellow robes added to the picturesque and impressive scene. Mrs. Besant was accorded the honour of delivering a short speech on the teachings of the Buddha. Thus has this memorable event marked another historical epoch in the history of Buddhism. Adyar, Nov. 27, 1920.

LOVE

Out of the spheres that bind me,
I rise, I, the perilous sweet,
The universe thrills at my coming,
And the stars grow faint at my feet.

With the glory of the unconquered,
I circle the worlds with fire,
And only the soul of the poet hears
The song of my mighty lyre.

The Spirits of Life are my temples
Of crystal and azure and gold,
My breath is the flash of the lightning,
And the beauty of colours untold.

I am the urge to divinity
By the path the Immortals trod.
By the radiance of my magic
From the Atom evolves the God.
Evelyn Vermilyea.

* * *

When there is no true love for God within the heart, all scientific prying into the mysteries and all moral preaching will be useless and vain; while the love of God is the pinnacle of all human knowledge.—Dr. Franz Hartmann.

BRAIN CAPACITY

There has recently been much discussion and difference of opinion regarding the brain capacity of both men and women. It has been the idea for centuries that woman's brain is inferior to that of man, but scientists have discovered after many tests that such is not the case. Given the same education and environment, they are equal, and whatever differences there may be in the physical make-up do not proceed from a lack of brain power. There are always exceptions, as in every other rule, but, although the feminine brain may to some extent be different, it is not necessarily inferior.

Woman has for ages been kept in the home circle only, with no opportunity, nor indeed much education, to enable her to evidence any particular brain power, but every year is changing these conditions, and although many women do not particularly wish to come forward, it has to be done.

The time has arrived for the Female Principle to have fuller expression, the pendulum having swung to the other extreme the Masculine Principle can no longer entirely dominate.

Many people are now realizing that we live on this good old earth many times, and that for the sake of the evolution of the Ego we alternate between the two sexes, possessing in some lives a male and in others a female body, all experience in each life being assimilated, and brought over on returning, for use and further development in the next. There can, in consequence, be very little difference in the capabilities of both sexes, given the right conditions and opportunity. There have been in the world as many female as male geniuses, and genius is always the result of past evolution and experience, and can be explained in no other way.

It is a well-known fact that the female cat and dog are more intelligent than the male. Then why should woman be behind man, both being so much higher in the scale of evolution. Lilian A. Wisdom.

SUGGESTIONS TO SECRETARIES

1. Please have applications of new members fully and correctly filled out, the name of applicant especially in plain writing, with first name in full, as indicated, and with the right amount of money enclosed. (See table on reverse side of application.) Use only the forms of the T. S. in Canada.

2. Please report promptly to this office change of address, deaths, removals, transfers to other lodges by demits, etc.

3. Resignations.—Many members resign from the Society because they do not know that there is an INACTIVE LIST. If they do not have time or money for Theosophy, they should become inactive. Mrs. Besant calls a resignation "a very madness," and the Secretary who stands at the point of contact can do much to make this matter clear. Our rule is to accept no resignations except over the signature of the resignor, whose letter must be filed in this office.

4. Please use care and accuracy in sending money to headquarters; state what or who it is for, and make certain that the amount of money corresponds to the itemized statement in your letter. When cheques are sent enough must be included to cover exchange charges, which are occasionally heavy. All money for the T. S. in Canada, as well as other correspondence, is to be addressed to the General Secretary.

5. Please use a uniform address and signature. Place your address on each letter you send us.

6. Please see that all business correspondence connected with the Lodge is handled through either the Lodge Secretary or Treasurer. This provides a single established channel of communication from this office to the Lodge.

7. Please use separate sheets of paper when items pertain to different departments. This insures dispatch. A cash statement should be on a separate sheet. A change of address, death, etc., should be on one sheet. Thus the matter can be

referred at once to the department concerned and prompt attention given.

8. Please see that the membership cards and diplomas are not delayed in reaching those to whom they belong.

9. As the Secretary is, to a large extent, the backbone of the Lodge, being in constant touch with all the members, upon his or her tact and fidelity depend to an extraordinary degree the success of the Lodge. The General Secretary has to rely upon the accuracy and promptitude of the Secretary for his relation with the members, and the members for the impression they receive of the official management of the Society.

THE MENTAL AND SPIRITUAL WORLDS

We must let some things work themselves out in the mental and spiritual worlds. It is better sometimes that way than to have them realized externally. Evolutionally the effect is just as sure. Physical realization is not always a necessity. The cause has been born. The impression has been made to be felt. The realm of thought is full of realities. Thoughts are things. Free from physical restriction they work incessantly. Let us not complain of want of opportunity. Realization is ours if we persist. Let us continue to aspire. We will be invisibly helped. There is no standing still. There is an eternal movement. This is but a halting place for change and refreshment. There is a continual process of involution and evolution. They are stepping stones to perfection. It may take ages to realize.

M. G. Sherk.

* * *

CANST thou destroy divine COMPASSION? Compassion is no attribute. It is the Law of LAWS—eternal Harmony, Alaya's SELF; a shoreless universal essence, the light of everlasting right, and fitness of all things, the law of Love eternal. The more thou dost become at one with it, thy being melted in its BEING; the more thy Soul unites with that which Is, the more thou wilt become COMPASSION ABSOLUTE.—Voice of the Silence.

THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY
IN CANADA.

Published on the 15th of every month.



Conducted by the General Secretary, to whom all communications and remittances are to be addressed at 22 Glen Grove Avenue, Toronto, Canada.

Entered at Toronto General Postoffice as second-class matter.

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GENERAL SECRETARY:

Albert E. S. Smythe.

OFFICIAL NOTES

A donation to the General Fund was received from Montreal Lodge of \$15 on November 29.

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Lodge secretaries will please observe that all members in arrears for their dues have been struck off the magazine list.

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We are indebted to The Theosophist for November, from which we have reprinted Mr. Wadia's fine article, "The Inner Ruler." The December issue was to have carried another on "The Search for the Master."

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Complaints are received about the non-delivery of the magazine. In almost every case it is found that members have failed to notify this office of a change of address. When members move they should notify their post-office first of all; then also their Lodge Secretary and Headquarters.

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We have pleasure in presenting the first of our monthly letters from Adyar, and

believe this direct communication from the Headquarters of the Society, for which we are grateful, will be of peculiar interest to our members. It should add to the sense of unity which prevails throughout the movement and which, with a very few exceptions, is characteristic of our Canadian membership.

* * *

Accessions to membership, since last report in October, number 22, two of these being on permit from other sections. Regina Lodge, which had been reorganized during the summer, shows the greatest increase and the greatest percentage of increase in that time of any Lodge in the section, 7 new members and one on demit. The earnest and devoted workers in this Lodge have shown what is possible where there is faith in the wisdom which has given themselves light and help to do the same for others. Toronto Lodge, as a mark of appreciation, sent a donation of books to the Regina Lodge library. The other accessions were Montreal, 6, and Toronto 4 new members; Regina, 2 and 1 on demit; Vancouver, 2 and 1 on demit; Victoria, 2; Calgary, Edmonton, Ottawa and Winnipeg, one each.

FELLOWS AND FRIENDS

Mabel Collins has opened "The Occult Bookshop" at 21 Montpellier Walk, Cheltenham, England.

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An Anglican clergyman, after warning an F. T. S. to let Theosophy alone, and then having explained to him what Theosophy had done for his parishioner, admitted that one of his best helpers in the Old Country was a curate who was a student of the Secret Doctrine.

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Mrs. Walter Tibbitts, whose books, "The Voice of the Orient" and "Cities Seen," are among the most picturesque and fascinating of books of travel, is about to publish a new volume. Mrs. Tibbitts has granted permission to The Canadian Theosophist to reproduce the chapters from "Cities Seen" dealing with Ma-

dam Blavatsky and the Theosophical Movement. She is a devoted admirer of H. P. B. and gives much interesting information about her.

* * *

Sir Edwin Lutyens, the celebrated architect and the designer of the cenotaph erected at Whitehall, London, to the memory of "The Glorious Dead," is the husband of Lady Emily Lutyens, so well known in the Theosophical Society. She is a daughter of the first Earl of Lytton (Owen Meredith), who as Viceroy of India, frequently entertained Madam Blavatsky at Government House, where her brilliant conversation and marvellous knowledge and occult skill made her the lion of the season. The Russian spy theory which was started about her at this time was thoroughly demolished after the strictest Government enquiries, but ill-informed people still circulate it, not being aware of the high standing Madam Blavatsky really possessed.

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Will Levington Comfort, the war correspondent and novelist, who spent a few months at Krotona some time ago, lectured in Toronto on the 7th and 8th January on "Narratives from the Mystic Road." His recent essay on "Nine Great Little Books of the World," reviewed elsewhere, has attracted attention to his thought, which is poetically expressed and inspiring, though lacking the definition of an organized system. His direction is towards the Self, and in a fine passage he told his hearers that if they took all their thoughts and imaginations of God, the reality of the Self was more glorious and more wonderful than anything they had ever conceived of God.

AMONG THE LODGES

Victoria Lodge has been the first to order twenty copies per month of the magazine for distribution. The result of the experiment should prove interesting.

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Since the reorganization of Regina Lodge seven new members have joined it and study and propaganda work are car-

ried on actively. Mrs. Stevens has been elected President; Miss Gladys Griffiths, Secretary-Treasurer, and there are excellent prospects ahead.

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Hamilton Lodge has elected Charles Stones, president; Mrs. J. Inglis, vice-president; Miss Nellie Gates, secretary-treasurer; Miss M. Carr, secretary for publicity; G. P. Williamson, librarian, and J. T. Jordison, assistant librarian. At the annual meeting a vote of thanks was extended to the Toronto Lodge for the help given in supplying speakers since 1916. As a Christmas greeting the Lodge donated \$50 to the building fund of the Toronto Lodge.

OUR EXCHANGES

In Theosophy in Scotland for December Charles Lazenby concludes his papers on "The Servant."

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Theosophy in Australia for November is an excellent number, with articles by Mrs. Besant, J. Bean, B.A., M.D., and Muriel Chase, and much information with some harrowing examples of the children's famine in Central Europe.

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Theosophy in New Zealand for November reports the 25th annual convention of the Section. An account is given of what was done with 114 acres presented to the Section of scrub land, which was taken in hand by a young Scotsman, who planted thousands of trees and in eight years had made the farm pay its way each year till now it forms a nucleus of community life on a Theosophic basis.

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The Vahan for December ends with that issue. A new publication under a different name is next to appear. The Sinnett testimonial fund is announced as closed, about \$8,000 having been collected. The Tavistock Square Buildings, which were to be the London Headquarters, have been sold by Mrs. Besant to the War Office for upwards of \$200,000. All money loaned for this building will be repaid

with interest, and the remainder will be distributed by Mrs. Besant proportionately among those who made gifts for the buildings.

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Also received: Theosophia in Bulgaria, December; Theosophy in South Africa, November; Theosophia, December, Netherlands; Bulletin Theosophique, Switzerland, October-December; Revista Teosofica, Chile; Papyrus, Egypt, September; Divine Life; The O. E. Library Critic, etc.

CORRESPONDENCE

THEOSOPHICAL DISCREPANCIES

Editor, Canadian Theosophist: Any Theosophical student whose reading has not been confined within narrow limits must have come across many statements made by some of our writers that appear seriously to conflict with those made by others. Such differences, however, should not, I believe, be deplored but rather welcomed, for they should serve as guards to protect our Society from becoming dogmatic and our teaching from dependence on mere authority. Doubts and questionings should stimulate mental activity, and controversy sharpen our wits and encourage the use of discrimination. And yet, or so it seems to me, our writers and lecturers usually act as though they were under the influence of a tacit understanding that no two directly opposing statements should ever be brought together and contrasted—perhaps lest someone might be hurt. If our membership consisted only of devotees of rival leaders there might be some sense in such an understanding, but for a “band of students” to allow themselves to be restrained by anything of the sort would be unscientific—and a few other things as well. Equally senseless would it be for anyone to flinch from contact with any statement from fear that it might upset beliefs to which his mind had grown accustomed. Where would any of us be now if we had never discarded beliefs?

In many cases it may be found that statements which at first sight seemed

hopelessly opposed to each other can, after all, be reconciled when, perhaps, some difference of aspect or other consideration is taken into account. But when no reconciliation can be found then each student must decide for himself what to accept—at least as a working hypothesis, and what to reject—at least provisionally. (See the advice of the Buddha quoted on page 401 of the “Secret Doctrine,” Vol. III.)

I will therefore now present one or two cases of contradictory utterances for the consideration of students.

(1) Pre-devachanic life in Kamaloka—sometimes called the “Astral Plane.” I take it that all T. S. students are more or less familiar with the teaching on this subject, such as is given in “The Ancient Wisdom” and Bishop Leadbeater’s “Astral Plane”; at any rate one quotation from the latter will sufficiently indicate it. “We might say that when the astral body has exhausted its attractions to one level the greater part of its grosser particles fall away and it finds its affinity with a somewhat higher state of existence. Its specific gravity, as it were, is constantly decreasing, and so it steadily rises from the denser to the lighter strata, pausing only when it is exactly balanced for a time. This is evidently the explanation of a remark frequently made by the departed who appear at seances to the effect that they are about to rise to a higher sphere.”

If we now turn to “The Key of Theosophy” and read pages 20, 97 and 98 we shall find that H. P. B. argues that it is impossible for an ego *after leaving the physical body* to communicate with earth; “nor can it return,” she writes, “from its own mental devachanic sphere to the plane of terrestrial objectivity.” And on page 102, “But in general the spirit is dazed after death and falls very soon into what we call ‘pre-devachanic unconsciousness.’” If these quotations are read with their context, and also what is said in the glossary to the “Key” under “Kama Rupa,” the absence of the slightest reference to an intermediary life for the ego will be recognized as most significant. Equally so is the fact that nowhere in the “Secret Doctrine” is any account given of a period

of human life which would be of far too much importance to be overlooked in such a work by an author who believed in its existence; while the following quotation clearly implies that, in her opinion, at the death of the physical body the ego completely withdraws its sustaining life from the astral body and kamarupa. Speaking of the antahkarana, she says: "At death it is destroyed as a path or medium of communication and its remains survive as kamarupa, the shell." (Also see Vol. I, page 356; Vol. II, pages 474, 515, and 594, and especially 495-6) (N.B.—Page numbers refer to third editions of Key and Secret Doctrine).

The same sort of conspicuous silence is noticeable in T. Subba Row's "Philosophy of the Bhagavad-Gita." On pages 41, 42 and 43 he gives an account of "what happens in the case of ordinary men after death." I must confine myself to two quotations, but the whole account should be studied: "As the Karana Sarira is on the plane of Devachan the only place to which it can go after separation from the physical body is Devachan or Swargam." "The astral body (or kama-rupa) loses its life impulse when the Karana Sarira is separated from it," i.e., at physical death.

Chapter XII. of Judge's "Ocean of Theosophy" should also be consulted. He calls Kamaloka "the slag pit of the great furnace of life," and in Chapter VII. we read: "At death it (Kama) informs the astral body (etheric double), which *then becomes a mere shell*, for when a man dies his astral body and principle of passion and desire leave the physical in company and coalesce. It is then that the term kamarupa may be applied, as kamarupa is really made of astral body and kama in conjunction, and this jamming of the two makes a shape or form." This account of kamarupa is corroborated in a note on page 495 of Vol. III of the S. D.

It should be borne in mind that the word "etheric" as used by C. W. L. and some other writers is, as far as the use of terms goes, synonymous with H. P. B.'s "astral" and the former's "Astral body" and "Astral plane" with the latter's "Kamarupa" and "Kama-loka."

"Nomenclatural confusion" and the nature of Kama-rupa are dealt with in a valuable article in "Theosophy in Scotland" for September, 1920, signed by "J. M. A."

Here, then, we have two conflicting theories as to what happens in ordinary cases after physical death. Can they be reconciled? If not, then everyone is free to choose between them—or wait and see; but ought anyone to take the responsibility of teaching either one or the other until he has honestly done his best impartially to examine the claims and comparative reasonableness of both?

(2) With regard to the "Terrene Chain":

In the "Theosophist for March, 1920, under "The Kingdoms of Life," C. J. writes at some length on this subject and among other things informs his readers that Mars and Mercury are included with the Earth in one Chain. This view has been accepted as Theosophically correct by many students ever since the appearance of "Esoteric Buddhism"; it is, however, quite incompatible with the teaching of A. B. in the "Pedigree of Man," and is expressly and emphatically denied by H. P. B., or rather by her "Teacher." (S. D., Vol. I, pages 186 to 190). She says: ". . . the writer, feeling sure that the speculation about Mars and Mercury was a mistake, applied to the Teachers *by letter* (her italics) for an explanation and authoritative version. Both came in due time and verbatim extracts from these are now given," and "as distinctly stated in one of the numerous letters of Mr. Sinnett's Teacher: '. . . But neither Mars nor Mercury belong to our chain—they are, along with other planets, septenary units. . . .'"

As H. P. B., who when she believed that error was abroad, certainly had no use for any policy of the live-and-let-live variety, thought "this great mistake" of sufficient gravity to warrant an especial appeal to "the Teachers," and as one of Them thought fit to write two long letters, one in response to her request and another in "answer to some objection laid before the Teachers . . . written by a young

Theosophist . . . "how can any one daring to pose as a teacher, or even as a student of THE WISDOM, afford to neglect information backed as it is by logic and reason from such a source or allow it to be ignored in his presence without protesting?"

Yours fraternally,

W. B. Pease.

2840 Cadboro Bay Road,
Victoria, B.C., Dec. 17, 1920.

HOW TO KILL AN ASSOCIATION

Though the following advice was recently given by a man in the Popular Engineer, members of our organization might find it valuable, too, when making their programmes for the coming year.

Edward F. Williams says:

"Here are eight ways to kill an association:

- "1. Don't come to the meetings.
- "2. If you do come, come late.
- "3. If the weather doesn't suit you, don't think of coming.
- "4. If you do attend a meeting, find fault with the work of the officers and other members.
- "5. Never accept office, as it is easier to criticize than to do things.
- "6. Nevertheless, get sore if you are not appointed on a committee, but if you are do not attend the committee meetings.
- "7. If asked by the chairman to give your opinion regarding some important matter, tell him you have nothing to say. After the meeting tell everyone how things ought to be done.
- "8. Do nothing more than is absolutely necessary, but when other members roll up their sleeves and willingly, unselfishly use their ability to help matters along, howl that the association is run by a clique."

* * *

We are embosomed in the Eternal Beneficence whether we desire it or not. . . . To feel at home on this planet, and that it is, with all its drawbacks, the best possible world, I look upon as the supreme felicity of life.—John Burroughs.

AMONG THE ADEPTS

CONFIDENTIAL COMMUNICATIONS FROM
THE HINDU ADEPTS AND
CHRISTIAN MYSTICS.

By FRANZ HARTMAN, M. D.

A POSTSCRIPT TO HIS "REMINISCENCES"

TRANSLATED BY FRITZ HAHN

(Continued from page 157)

I often had the opportunity in America of attending spiritualistic seances, when unctuous orations were delivered, but the mediums through which the spirits communicated, understood nothing, as a rule, of what was said, nor followed the advice given to them. Here it was entirely different. Both the "Leaders," whom I will name, one, J., and the other, S., did not only know exactly what they were talking about and understood it, but also lived it according to the principles expounded. The family of S. was not entirely strange to me; my parents twenty years before had friendly relations with them. His mother was known amongst the initiates as a woman of exceptional occult powers (Siddhis), enabling her to heal sick or obsessed persons and animals. Many peculiar stories could be told similarly described in Gorres' "Christian Mystics" in his III. Volume. To narrate them here, though, seems superfluous. Both were instructed in their youth by a man named P., who was considered a Rosicrucian Alchemist. About his occult knowledge several anecdotes were related to me which would indicate that he was able, like many Indian fakirs, to transfer pictures of his imagination to others and to make them see things which did not externally exist. For example, P. was waylaid one night on his way home, but while jumping on him the highwayman saw in front of him a scaffold, with the hangman trying to seize him. He ran away as fast as he could and P. went home quietly.

P. also had the power to transmit baser metals into precious ones. Several samples of these are in my possession. But all this could not explain the profound religious

knowledge of these people which could only be explained by their own inner vision. Their knowledge could not be the result of logical conclusions, as they lacked the necessary foundation of theoretical instruction. But if it is true that every one is God within and all knowing, why should it need other means to penetrate the secrets of God, by getting closer to God—that is, to reach a more profound and loftier consciousness of God within your own heart? The power by which man reaches a higher consciousness and deeper self-knowledge Christian Mystics call “spiritual faith,” the Hindus Shrad-dha, that is, innermost conviction. This is the power of the conscience and not to be confounded with intellectual faith, that is, in the correctness of theories.

The practical Occultism of these Rosicrucians consisted, in fact, in nothing else but in a method to further the growth of this higher consciousness. “The external theoretical knowledge,” says S., “is not to be despised. It is a means for the seeker for truth. But the true Theosophy, or self-knowledge, does not consist in talking learnedly about theories of evolution, circles and spheres, classifications and systems, about the conditions of the inhabitants in the middle regions or the heavens, or about things someone else has studied, nor in subscribing to what someone has told or written about, whether man or ghost; but in this, to attain by one’s own inner perception and self-knowledge to the secrets of God in the universe.”

“Our school,” J. added, “is not a receptacle for accumulating scientific rubbish, even if it appears ever so necessary for the life in this world. With us it is more of a matter of inner perception and the opening of the inner spiritual senses; more of spiritualization and refinement than intellectual search of exterior matters; not about phraseologies and quibbling of words; but interior illumination and the inner Word. When the Word of God speaks in your heart, it is the speech of truth, and whoever is taught by wisdom itself does not need any other instruction. Whoever finds God within him, to him all secrets will reveal themselves.”

“I could look a long time,” I interjected, “before I could find a God within me. I can search within as much as I like, I find nothing else but myself.”

“Happy is he,” responded J., “who has found himself in truth, for he has found God and relinquished the illusion of self, which is nothing but the production of his own imagination. Whoever wants to become acquainted with what God is must become a son of God, for nobody can come to the Father except through the Son. He who wants to find God cannot find Him in his imagination, but in spirit and in truth. In the prayer of the Christian, it says, ‘Our Father Who art in heaven!’ If we want to reach the Father, the Creator of all things, which men mistake for ‘Self,’ we must create a heaven within us, where God can dwell and reveal Himself. This is practical Theosophy.”

I begged of S. to give me a short description of his methods, so he dictated this to me:

“Man is a step-ladder of spiritual evolution. It is like pulling grass out of the earth. First recognize you are on your feet. Ascend this ladder, insert the steps, and you will find there are twelve, which comprises the body as a whole. Press from above below in the centre of the heart. You will find the germ through which the light of thought begets its growth, and this growth reaches the senses, the spiritual within you. Learn to eat from the tree of knowledge and from the tree of life taste the fruit. Search for both within and if you have perceived them and know their origin you have arrived at the top of the ladder. Then learn to recognize the power, and this power conquers death, and when death has lost its sting the cubus of life begins to grow; a sun will form, a light which will illuminate the whole of your Ego. In this light you will see past, present and future. Your life is disclosed, and a new heaven has opened in which the perfect will move. Enter the sea and learn to swim like a swan which cannot drown, and happily you will reach the shore of your spiritual world.”

I must admit that this sort of language sounded just as strange and incomprehensible to me as to most of those who will read it, but it is a fact in self-knowledge that the theory will only become clear when experience verifies it. That is why many years passed before the deep meaning of these words, through my inner experience, became partly clear, and I recognized also that the truth contained therein could not have been expressed any more clearly and lucidly. No more than a corpse can understand life, can the spiritual life in man be comprehended except by him awakening, and whoever will know spiritual forces cannot find them with the brain, but must comprehend them with his heart and soul.

To attain this one must possess the necessary soul power, which takes many years of practice. Then when man has recognized the power of God within himself as part of himself, when he has learned to distinguish right from wrong, the Eternal from the ephemeral, in his inner consciousness, and becomes firmly implanted on the side of the Everlasting, then he stands on his own feet. Then he can begin to ascend the ladder. Just as one pulls grass out of the earth, so he lifts himself, in his consciousness, gradually from the corporeal to the spiritual, and from the spiritual to the divine.

To explain this more clearly and more scientifically it is necessary to consider the different auras (Koshas) of which the human organism consists, described by Sankaracharya in his "Tattwa Bodha." The lowest consciousness is the visible body (Annamaya-Kosha), next the astral consciousness of the body of sense (Pranamaya-Kosha), then the consciousness in which man lives entirely in the thought-world (Manomaya-Kosha), then the world of perception of abstract ideas, the consciousness of the "conscience body" (Vijnanamaya-Kosha), and at last the state of blissful existence (Anandamaya-Kosha) which leads to Nirvana (the all-knowing and omnipresent). This ascent takes place by directing the will power towards the highest. In this way man receives God within, and God draws man to Himself.

(TO BE CONTINUED)

"NINE GREAT LITTLE BOOKS"

"Books and Days" is the name of a little book of self-revelation by Will Levington Comfort, which will be read with the same interest that attached to those alluring volumes, "Books That Have Influenced Me" and "My Books," which have come out from time to time by sundry writers and described their literary pilgrimages. Comfort's book is sub-titled "Nine Great Little Books," and "The Story of a Quest through a Myriad Books and Days to find the Book of the Heart which is Humanity." It recalls Robert Louis Stevenson at once in style and matter, but there is less self-consciousness in it. There are hints and suggestions here, whatever they may do for the beginner, will assist the older student to orient himself. Comfort consumed infinite fiction and then broke into science, found in Tyn-dall's "Meditation on the Matterhorn" one of his "first hopes of a way out." Tennyson appealed to him as "one of the pioneers to pass through the terrific Europeanism of his brother scientists." Wordsworth, Carlyle, Emerson, Thoreau, Ruskin, Elbert Hubbard, Kipling, Stevenson, Du Maurier, Herman Melville, Conrad, Olive Schreiner, Victor Hugo, Balzac, who meant, like Marion Crawford, one book to him, Dickens, Tolstoi, and so on through the enchanted names. "Everyone," he says, "whom we have learned to trust tells the same story—Hermes, Orpheus, Gautama, Jesus, Lao-Tse, Zoroaster, Socrates, our own Walt Whitman and his great disciple, Edward Carpenter." And so he comes to choose his nine books which, with the Bible, make ten, and if the reading of this book on the pursuit of his course of reading should lead to a similar choice here is a guide which few can afford to overlook. George McMurtrie will supply it for 85 cents. The nine books, it may be said, are the Yoga Sutras of Patanjali (Charles Johnston), Imitation of Christ, Bhagavad Gita, Voice of the Silence, Light on the Path, Impersonal Life, Thus Spake Zarathustra, Leaves of Grass, and Towards Democracy.

PSYCHIC COMMUNICATIONS

"You're only going to debase your energies and weaken your will, forever questioning, forever whining for sympathy and asking advice, setting up a higher tribunal 'over there,' as you call it, and lying down on what you think are higher intelligences than your own. No, my girl, you fight it out on this line.. Make your decisions, meet your griefs, and toughen your will. That's what the whole business here is for—the mystery, the despair—to make a man of you and toughen your will." —Alice Brown in "The Wind Between the Worlds"

"SECRET" DOCTRINES

The greatest obstacle in the understanding of the doctrines in regard to divine mysteries is that the student imagines that they are dealing with things existing outside of himself and with which he is not concerned. But these doctrines are called "secret," not because they are not to be revealed except to a few favourites, but because they cannot be understood unless the reader can free himself from that delusive conception of self which causes him to fancy that he is something separated from the rest of the world, not only in regard to his bodily form, but also in regard to his real foundation.—Dr. Franz Hartmann.

FLEECING THE CREDULOUS

The Theosophical Society has never been and never will be a school of promiscuous Theurgic rites. But there are dozens of small occult Societies which talk very glibly of Magic, Occultism, Rosicrucians, Adepts, etc. These profess much, even to giving the key to the Universe, but end by leading men to a blank wall instead of the "Door of the Mysteries." These are some of our most insidious foes. Under cover of the philosophy of the Wisdom-Religion they manage to get up a mystical jargon which for the time is effective and enables them, by the aid of a very small amount of clairvoyance, to fleece the mystically inclined but ignorant aspirants to the occult, and lead them like sheep in almost any direction.—H. P. B. to the American Section, T. S.

THE FALL OF LUCIFER

Whenever the spirit of man departs from the eternal Unity and sinks into differentiation: in other words, when the consciousness of man leaves the kingdom of divine Love, Life and Light, and becomes absorbed by merely scientific speculations or selfish desires; it then loses its power to recognize its own self in the Divine Unity and enters into the realm of illusion. Thus the fall of Lucifer is ever repeated in individual man. Therefore the true Theosophist, however much he may value the acquisition of scientific knowledge, seeks above all to remain within the kingdom of Divine Love. Without that Love all learning is folly; for it is without the true understanding, divine Love being itself divine Wisdom, the self-knowledge of God in man, and therefore the basis of all recognition of truth.—Dr. Franz Hartmann in "Jacob Boehme."

THE FROZEN MAMMOTH

It may be of interest to note that Friedenthal announced to the Physiological Society of Berlin the discovery of red blood in the body of a mammoth from eastern Siberia which had been frozen in the tundra since Pleistocene times. The precipitating reaction of the blood is similar to that of the modern elephant. No record is made of the preservation of blood corpuscles. While this is an extremely interesting discovery, it must be recalled that cold brings many chemical reactions to a halt, and there may have been little change in the blood of this mammoth during its 175,000 years of cold storage in the Siberian mud. The body had been so well frozen that the flesh was still fresh enough to satisfy the hunger of wolves and dogs.—Roy, L. Moodie in The American Naturalist.

* * *

Before thou canst approach the foremost gate thou hast to learn to part thy body from thy mind, to dissipate the shadow, and to live in the eternal. For this, thou hast to live and breathe in all, as all that thou perceivest breathes in thee; to feel thyself abiding in all things, all things in Self.

—Voice of the Silence.

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* * *

Information as to membership, literature, etc., may be had from the General Secretary, Theosophical Society in Canada, Toronto, or from the officers of any local Lodge.

THE CANADIAN THEOSOPHIST

The Theosophical Society is not responsible for any statement in this Magazine, unless made in an official document.

VOL. I. No. 12.

TORONTO, FEBRUARY 15, 1921.

Price 10 Cents

DISCIPLESHIP.

By B. P. WADIA

Some questions have been asked in reference to the report of my talk to a group of students published in the last Theosophist. First, whether the stage of discipleship is an essential factor in human evolution; in other words, is it to be understood that all members of the human kingdom must necessarily attain, one day or another, the stage of discipleship? My answer is in the negative. Discipleship is a peculiarity of human evolution, is an important factor in the programme of world-service, but I do not think every human being has necessarily to attain discipleship. Just as all individuals must ultimately reach God-consciousness, but are not therefore called upon to perform the function of a Solar Logos; just as all individuals, belonging to one of the seven groups, must, in course of evolution, attain to the stage of unfoldment of a Manu, but are not therefore called upon to hold that office; just as all individuals belonging to another of these seven groups in process of unfoldment attain Buddha-Nirvana, but each one of them does not necessarily officiate as a World-Teacher; so also all human beings, in course of evolution, attain to the knowledge and experiences which the stage of discipleship brings, but do not necessarily contact a Guru and become His pupil.

Let us first put aside that very large class of disciples trained by teachers of varied degrees of spiritual attainment in the physical world; in India from times

immemorial such gurus have taken and trained shishyas by the thousand. The Gurus and chelas spoken of by H. P. B. in the early days of the Society are *not* this class of masters and pupils. But also it must be noted that in H. P. B.'s phraseology there was a class of members who were called by her lay-chelas. The lay-chelas resemble this type about which I am writing, with this difference, that the physical-plane teacher, *i.e.*, H. P. B., acted also as a transmitter. H. P. B. was not only a teacher but also a transmitter of teachings which lay-chelas and others made use of in several ways.

Now real chelaship, in the parlance of Occultism, is something different from the above-mentioned shishyahood of old or lay-chelaship of early Theosophical days. I have reasons to believe that H. P. B. and very few others, in the early days, were such chelas.

Therefore it will be apparent that as far as the physical world is concerned there are two classes of disciples. First, the numerous class of pupils who learn from and serve under physical-plane teachers. Secondly, the small, the very small, class of disciples who learn from and serve under Perfected Men, Mahatmas, Great Souls; and which relationship belongs to the world of life and consciousness.

Now in our Theosophical Society the two Masters known from the early days by their initials as M. and K. H. have en-

deavoured, it seems to me, to provide a suitable field for lay-chelas, with the help and co-operation of Their real chelas. Let me not be misunderstood; when I speak of real chelas and lay-chelas, I do not say that the latter class are unreal. They, at their stage of evolution, are learning and serving in their own way in a suitable manner from one or other of the transmitters. The T. S. also provides an adequate scope for physical-plane teachers of spiritual lore who have no relation whatsoever with any Mahatma.

It might be asked: How is one to discriminate between the transmitters and teachers, chelas and lay-chelas, and those who do not belong to any of these classes? The one and only safe guide is the proper use of the faculty of discrimination which each of us possesses. The use of intellect, the consulting of our own voice of conscience (which, as Mrs. Besant has so often pointed out, is the voice of our own accumulated experience), and last but not the least, the shedding of the light of our own Higher Self on the subject under consideration by our senses and mind—those are the ways which enable each individual to decide.

After this explanation, which may seem like straying away from the question with which I started, let me try and explain what I mean by the Discipleship familiar to students of Occultism.

Spiritual life and spiritual realization is possible for all; not only possible but in the course of time and the process of evolution inevitable for all. It is also true that all Egos contact the influence of those Beings we speak of as the Masters, but that does not imply that all become disciples of the Masters. One of the functions of the Masters is to help the egoic evolution which is going on in the world of the Ego, *pari passu* with the evolution of human beings in the physical world. These Masters pour out certain influences on the Egos; each Master contacting the type of Ego to which He Himself belongs. This influence (double in nature—twofold in character) awakens the Ego in his own world and later hastens his unfoldment.

Now, every one, all human beings, come under this influence, as also certain other influences from other classes of Helpers, such as certain types of Devas, etc. After the first awakening there is a quickening of the egoic life in its own world. What is generally spoken of as spiritual life in the physical world becomes possible at the time of this inner quickening; and the efforts of the physical man from this side, and the quickening process which is in progress all the while on the other, transform the overbrooding Spirit into an indwelling God, as far as physical body and brain are concerned.* With the help of that indwelling Spirit human individuals can attain God-consciousness or cosmic consciousness, or Logie consciousness. In this attainment Masters, Devas, and other High Beings do not act as Guru for the man. As a matter of fact the majority of the human kingdom will attain Liberation, Salvation, Nirvana with the help of their own indwelling Spirit, which in essence is Divine.

But a particular kind of phenomenon takes place for a particular type of Ego—not one of the seven types, but a particular type common to all the seven Rays.

After the awakening of the Ego, at one of the nine stages of quickening, the Ego itself becomes a channel for a Higher Life or Consciousness belonging to its own Ray, sometimes of a Perfected Human Being, sometimes of a Deva, sometimes of Forces, World-Forces or even Solar-Forces, less individualistic in nature and character.

Now, the Ego which becomes a channel for the life of a perfected human being, like all other Egos, has a personality in the physical world over which it broods, and later in which it dwells. When the Ego becomes the channel of the Higher consciousness of the Master, the indwelling Spirit of that personality also contains that Higher Mahatmic Life, and therefore in the brain-consciousness the true disciple *knows* his Master.

*When H. P. B. spoke of soulless people, so numerous that we elbow them at every street corner, I believe she meant the persons over whom the Ego only brooded and in whom it had not descended to function as an indwelling God.

All this, let me say in passing, has naught to do with psychic faculties; I am writing about spiritual factors in the Higher Life and not the growth of psychic faculties.

At a further stage of growth, I understand—and I can only reverently repeat what I have heard and understood—that when an aspect of consciousness higher than the egoic becomes in turn the channel of that Mahatmic or Daivic Life, there is an additional change in the constitution of the Personality: the Personal Consciousness is once again brooded over by this Individualized Consciousness which is more than egoic, and therefore there sets in a period where that spiritualized personality, though aware to a certain extent of its inner realizations, is unable to transfer them to bodily senses or physical brain. This high phenomenon has reference to the true “Dark Night of the Soul.” After this experience follows the evolution of material sense-powers, physical and superphysical, the true powers of the *psyche* (the higher and real Psychism), the higher *siddhis* which, when

acquired, are capable of being transmitted to succeeding vehicles of that Consciousness. In fact, among these *siddhis* gained is one which empowers a man to create a body for purposes of reincarnation by *kriyashakti*, the higher aspects of which power are possessed by Those who are called the Mind-born sons of Yoga. The initial aspects of *kriyashakti* necessitate the use of ordinary methods of body-building in several respects.

I might be asked: But why does this particular phenomenon take place, producing disciples who in their turn become Masters and beget new disciples? The answer is: This is the method whereby the Lodge of Adepts, spoken of in *The Secret Doctrine*, with its branches and sectional fraternities, carries on its work and perpetuates itself. There are many replicas of that Central Fraternity, and therefore also of the method of perpetuation. But we need not go into that here.

May I ask the reader to bear in mind that this is only a Note and not an exhaustive treatise on the subject.

THE NUCLEUS OF BROTHERHOOD.

By Alice Warren Hamaker.

The fact of brotherhood is more or less accepted, but the method of its practice is the occasion of much trouble and bloodshed. All attempts to use the principles of brotherhood in a practical way fail miserably, or end in an orgy of bloodshed and the establishment of a new tyranny. The French Revolution ended in the establishment of the banking system we are now groaning under, and the innumerable colonies of “communists” founded at the end of the nineteenth century have all disbanded in a few years. The question of communism is at the base of all the present day revolutions and unrest, and seems set to bring about another tyranny for the next generation to groan under, that of State Capitalism.

Why all this failure?

Because it belongs to the next generation. The first object of this Society sets it forth so clearly—“to form a *nucleus* of universal Brotherhood, etc.” We are to form a World Thought Form, so to speak, for the use of the Adepts who attend to our political and social institutions. We do not all belong to the ray of the politician, but we can all add to the Thought Form, and contribute our other rays to keep it in balance.

We have not the essential elements in us to be able to live together as brothers as we should, but the incoming generation have it. Watch them, some of them are here now. Some of them are forming their astral bodies, but most of them are forming their physical bodies, for during 1911 the New Age had begun — the

Aquarian Age. The incoming generation are of course of all degrees from the near-savage to the near-Adept, just as we are, but they have an essential element for this new social order in their "tone". The New Age has brought with it an influence on all planes which affects the nature of all metamorphoses—the change from the Devachanic Plane to the physical plane, we call "birth", the change from this plane to another, we call "death", and so forth in all the kingdoms other than the human.

Watch the new generation, and be patient with present day tyrannies. Our children will spontaneously put into practice with very little difficulty the social and political "isms", which we are ready to cut each other's throats for to bring about now. They will not be able to help themselves, for the necessary *kama* will be lacking, and they cannot help uniting on this point, though they may disagree extremely on other points, and may even want to fight each other about other matters.

Their difficulty will be *us*, the then old fogies, who will want to go and shoot the person who opposes what they want, or cut a man's throat while asleep so that his reactionary influence will be out of the way. We will not want to let it come spontaneously. We who have lived in this exciting transitional age will not feel that a revolution that comes without fighting, fuss, or *hey presto* all of a sudden as a dramatic *coup*, will be anything worth having. The inevitableness of the change will leave us feeling that all our trouble to bring it about was not worth

it, for of course there will still be older and younger souls and many other imperfections, even though our social and political order will be the most perfect of our institutions.

Watch the new generation. For one thing you will not find the desire to go bird-nesting quite so in evidence as it was among our own playmates of twenty-five years ago or earlier. We wanted to kill insects under our feet, or kill birds with popguns and pea-shooters, and this was certainly not taught us by our elders, because they punished us for doing so. We have not yet seen the difference in their mental development, for that is only just beginning, but parents and guardians can be on the lookout, and they will notice it.

We who have done the transitional work in the interim between the Ages will be the happy ones to re-enter this plane again with our ideas accomplished and our political trials over. We do not all belong to the Ray suitable for political and social activities, but at this transitional time we have been compelled to turn our attention to them, and I know many who will be so thankful.

In all lectures on brotherhood on the theosophical platform, the endless political arguments that lead nowhere are a great trial, especially to the members, and the political and social question is the paramount one just now among thinking people who are the ones who come to hear us. Let us tell them of the spontaneous change that is coming, and try to end the acrimonious argument and discussion.

Montreal.

DARE---DO---AND KEEP SILENT.

Hast courage Child to dare?
Then go, and do not fear,
Thy shadow lurks behind thee,
But I am always near.

Hast thou the will to do?
Then trust thyself to Me,
We'll walk together on the road,
Thy will in Mine shall be.

Canst thou keep silent, Child?
Then come, and silent be,
The Path is rugged, but thy feet
Are always watched by Me.

The Gateway is not far
If thou canst but keep on.
Do, dare, keep silent, work and love,
And Life is yours my Son.

Lilian A. Wisdom.

FROM HEADQUARTERS.

(By our Adyar Correspondent.)

Many celebrations take place at Adyar, and the birthday of Mr. Arundale on Dec. 1, was specially noticed at the National University, near the Headquarters. The usual morning prayers were chanted in Sanskrit, Zend, Pali, English and Arabic, in their chronological order as the religions appeared in the world. Speeches made by students were responded to by Mr. Arundale, who spoke of the difficulties of trying to do a pioneer work in education, and the value they present. In her concluding speech, Mrs. Besant referred to his opportunity for experiencing both happiness and sorrow, and said: "I am able to look down from my greater age and say that we learn most in the periods of sorrow, and grow most in the periods of happiness. I can wish nothing better for his students than that by contact with him they may develop that inner intuition which is not blindly obedient—for blind obedience does more harm than good—but the opening up of the eyes of the spirit within. . . . We shall come back on a higher spiral to the old Indian teaching. On that depends the entire Indian future."

Members of the Adyar Lodge who occasionally go from labour to refreshment, met for that purpose recently at Mr. Schwarz' bungalow on account of its commodious space, and his hospitality. He provided an excellent exhibition of lantern slides, and a lecture by Mr. Arundale was followed by refreshments and a short entertainment.

Of the many visitors who receive and convey impressions, the residents here were interested in those of Mr. Paul Richard, the French author and philanthropist, who spent a few weeks here as the President's guest, as he was a very special type of the really spiritual man. He is a close friend of Mr. Aurobindo Ghose, editor of the *Arya*, and a true representative of India's highest culture. Mr. Richard is associated with him as editor of his magazine, and is now starting a new organization—A League of the Equality of Races.

All events have been obscured this month by the Annual Theosophical Convention just held in Adyar for the first time since 1914. During these six years "much water has flowed under the bridge" in a very figurative sense, as all the world has been sadly reminded.

Most of the 600 delegates who attended arrived on Dec. 24, in time for that evening's lecture, and all felt particularly grateful in having the presence of Mrs. Besant, who did not attend the political Congress this year on account of her disagreement with its new creed.

Naturally her public lectures constituted the special attraction, around the title of which—The Great Plan—were woven facts that only she could have traced in so marvellous an outline and so magnificent a delivery. They dealt with laws relating to the evolution of the Universe and its manifestations, starting at the point where man is unable to comprehend the beginningless and endless, then descending to realms where he can study beginnings and endings in the ever-present reality. Gradually and intently were her audiences led along the two great roads, of religion and science, from mighty, divine heights, down to the familiar world of men, as detail after detail was presented, proving their powers for co-operating with Ishvara, to work out His Mighty Plan.

She also excelled in her Presidential Convention Address, where she spoke of the conditions of unrest that still pervade the world, and the hope of peace that lies in the Blessings from Those who guide destinies aright through Love and Brotherhood as humanity learns the art of becoming attuned to these harmonies. She mentioned disturbances that hinder, and unity that binds the general work of the Society, reviewing many activities of great influence our Society exerts in all walks of life, in different countries of the world. From some of the thirty-two National Section Reports that were read, especially from Russia, came tidings of

courageous efforts made to hold the Theosophical Fort against circumstances of attack and disruption during the past difficult years.

For six days the various meetings followed close upon each other, and included other interesting lectures, such as that given by Mr. Jinarajadasa on "India's Gift to All Nations," and one by Mr. Cousins on "The Cultural Unity of Asia." One found it impossible to attend them all. The Educational Conference took one whole day and part of another, and students of the National High School gave a very creditable performance of Tagore's "Autumn Festival." There were the Educational and Agricultural Exhibits to attend if one would note the progress made in these departments. Also, the "Jasan" or thanksgiving ceremony was performed by Parsi priests at the Parsi Bungalow in a very impressive manner, in which offerings of fruit, flowers, sandalwood and other fragrant substances were made to various angels and archangels. By prayers and incantations the Seven Ameshaspantas of the Zoroastrians, called Archangels by the Christians, Sapt Rishis by the Hindus, and Planetary Logoi by the Theosophists, were invoked. Also the lesser devas or angels of the hierarchical order, were remembered, as well as the spirits of the past, present and future human beings were invoked in the ceremony. This offering is generally made to commemorate a great event in life, such as laying a foundation stone, the opening of a new building, or success in any worldly undertaking.

A new feature of the Convention was the immediate translating of the public lectures into various vernaculars, such as Tamil, Telugu, Marathi, Kanarese and Hindi, for the benefit of those less instructed in English. Each day people gathered into smaller picturesque groups on rugs spread under the great banyan tree, immediately after Mrs. Besant's lectures there, to gain a fuller understanding of her message. Another innovation was the operation of the moving picture camera, with meagre results evidently, as audiences were mainly moved mentally and emotionally only. The rate of progress in this

science, however, may enable a record of thoughts and feelings to be made, and thus make our Conventions an additional medium for Theosophical propaganda.

One regrettable circumstance was Mr. Wadia's indisposition, which prevented his attendance at any of the meetings, and his inability to give his public lecture was regretted by many friends who called to see him at his rooms.

Among the visitors from foreign lands, we were glad to welcome Mrs. Windust again, even for the short stay she is making. Mrs. Stevenson, of Philadelphia, who produced "The Light of Asia" at Krontona, arrived late, but will remain a few weeks before proceeding to Palestine to gather materials for other plays. Mr. and Mrs. Holles, of Java, arrived from Australia; Dr. van der Leeuw from Holland, and Mr. Sanfor, of Norway, who is touring the world. Mr. Knudsen and Dr. Wright, of America, who have been on a lecturing tour in the north, returned to Adyar before the Convention days.

The general note of the Convention was that of harmony and mutual good-will. Let us hope it may be sustained in fuller measure by individual members who have their responsible share in the sacred work our beloved Society has to perform.

December 31, 1920.

EDWARD CARPENTER

By W. A. DEACON, Winnipeg

"For him the vice of separateness is the veritable sin against the Holy Ghost." —Mrs. Havelock Ellis.

The publication of "Pagan and Christian Creeds" and the advertising of same by the Theosophical Publishing Company, London, seems a fit opportunity for bringing to the attention of the Canadian Section the writings of this advanced English occultist. When I learned recently of Tolstoi, many years ago writing the preface for the translation of one of Carpenter's books into Russian, I experienced deep regret that Canadian Theosophists should know so little of him and his work.

His books are distinctly theosophical in tone and he is a Theosophist if H. P. B. has correctly defined the term on the first page of "Practical Occultism." He was

educated and lectured at Cambridge, later obtaining a knowledge of occultism from his native Guru in Ceylon, with whom he lived for two years. He has spent his life working for brotherhood and during the last 43 years has published 19 books. Of these his poems, "Towards Democracy" are most inspired by theosophic ideals. Fellows of the Theosophical Society will find in his prose works much information set forth clearly and with a refreshing touch of humour. I would recommend "The Drama of Love and Death," "The Art of Creation," and "Pagan and Christian Creeds."

He teaches reincarnation and karma explicitly and emphatically. Mrs. Besant, on pages 29 and 30 of the manual on "Reincarnation," quotes from him at length, and they are friends and have lectured from the same platform. Both being students of physical science, occultists, socialists and Theosophists, it would be strange if it were otherwise.

Though influenced profoundly by Ruskin and Thoreau, it was the reading of Whitman which had the most pronounced effect. Carpenter says that "Leaves of Grass" mean more to him than any other book except Beethoven's sonatas. He knew Whitman personally and assimilated the rugged, "sun-burned," cosmic emotions of the older poet. Those who contend that "Towards Democracy" is but a diluted imitation of "Leaves of Grass" are superficial critics. Between the basic humanitarianism, which is common to both, and the verbal structure which is similar, there is a vast region of thought which is unlike. The mental processes of Carpenter are his own. Whitman hints at occult laws, Carpenter expounds them. For this very reason Theosophists, especially, are able to understand and appreciate him.

Those who listen to the objection that Carpenter emphasizes the mental at the expense of the spiritual should get firsthand information. I consider it a base and groundless calumny. Even if he has somewhere laid stress on the mind (and I do not know that place) he has certainly not made it the primal feature of his philosophy as the Baptists are distinguished

by the rite of immersion. The whole tenor of his writings is against it. I could prove by a hundred passages that he is absolutely Theosophic in his attitude towards intellect. I refer you to "After Long Ages," Section 12, and this from "Have Faith."

"These things I say not in order to excite thought in you—rather to destroy it—

"Or if to excite thought, then to excite that which destroys itself;

"For what I say is not born of thought and does not demand thought either for comprehension or proof;

"And whoever dwells among thoughts dwells in the region of delusion and disease—and though he may appear wise and learned, yet his wisdom and learning are as hollow as a piece of timber eaten out by white ants.

"Therefore, though thought should gird you about, remember and forget not to disengage it, as a man takes off his coat when hot; and as a skilful workman lays down his tool when done with, so shall you use thought and lay it quietly aside again when it has served your purpose."

Passionate devotees of Edward Carpenter exist by the multiplied thousands. Surely it is the part of fraternity and wisdom to stretch forth to them the hand of fellowship. They are already familiar with much of our teaching of which the general public is ignorant. Many of them must be ready to enroll in this "outermost school of the Master." But how shall we recognize these our kinsmen unless we, too, have felt the comfort of his tender voice hailing us: "Tired child on thy way to Paradise"—unless we, too, have responded to the martial summons:

"Freedom must be won afresh every morning" * * *

ALL is impermanent in man except the pure bright essence of Alaya. Man is its crystal ray; a beam of light immaculate within, a form of clay material upon the lower surface. That beam is thy life-guide and thy true Self, the Watcher and the silent Thinker, the victim of thy lower Self. Thy Soul cannot be hurt but through thy erring body; control and master both, and thou art safe when crossing to the nearing "Gate of Balance."—Voice of the Silence.

THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY
IN CANADA.

Published on the 15th of every month.



Conducted by the General Secretary, to whom all communications and remittances are to be addressed at 22 Glen Grove Avenue, Toronto, Canada.

Entered at Toronto General Postoffice as second-class matter.

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OFFICIAL NOTES

We have been favored by Mr. Wadia once more this month with the advance proof of his article on "Discipleship," which appears in The Theosophist. We are indebted to The Theosophist for this courtesy.

* * *

Orders for books should be addressed to Mr. George McMurtrie, 65 Hogarth Avenue, Toronto. All other correspondence regarding business of the Society or Lodges, magazines, pamphlets, should be sent to the General Secretary.

* * *

Accessions to membership for the month have been 30, including one revival from before the formation of the Theosophical Society in Canada and one demit from the London Lodge, which has not so far been included in the Canadian membership. By Lodges the accessions are: Toronto, 13; Regina and Montreal, 3 each; Calgary, Edmonton, Orpheus (Vancouver), Ottawa and Vancouver, 2 each; member-at-large, 1.

This is the last number of our first volume, and those who subscribe by the year are requested to send in their remittances at once, as the post office regulations do not permit any copies but those of bona fide subscribers to go through the mail at special rates. Members of the Society who are behind in their dues are not supplied with the magazine for the same reason. The annual dues are \$2.50, which includes subscription to The Canadian Theosophist. Other subscribers pay \$1 a year. Back numbers 10 cents each.

* * *

Correspondents have been enquiring about our envelope covers, and wanting to know if the "Hang them up" direction applies to something they have lost. The mystery is one of economy. Envelopes are, like all paper products at present, very expensive, costing over a cent apiece for magazine size. An opportunity was had to buy a job lot that had been printed for another purpose, and as the post office authorities raised no objection when consulted we have been able to save 75 per cent. of the cost while they last.

AMONG THE LODGES

Edmonton Lodge has issued a syllabus for the first time covering three months' Sunday addresses. This is helpful propaganda when distributed among the public.

* * *

Montreal Lodge held its annual meeting January 11, and elected the following officers: Mr. Charles Bardorf, president; Mr. Charles Fyfe, treasurer; Miss C. Burroughes, librarian; Mrs. Knowles, assistant librarian; Miss Fortescue, assistant treasurer; Mr. David B. Thomas, chairman, Publicity Committee; Miss Helena Burke, secretary.

* * *

Victoria Lodge has moved into larger and more satisfactory quarters at 101 Union Bank Building, well lighted, heated and centrally located. And yet not "well" lighted, but with a pleasant outside prospect. The first meeting was crowded, the window-sills being occupied as in the time

of St. Paul, but no one went to sleep. This Lodge is taking twenty copies a month of the magazine for general use.

* * *

A charter was issued to North Vancouver Lodge on January 19, the charter members being Mrs. Elizabeth J. G. Baxter, Mrs. Agnes Maria Desfeux, Mrs. Alice Wallworth Dyson, Mrs. Edith Fielding, Mrs. Alice B. Jones, Mrs. Mary Annabella Keir, Mrs. Janet Pow, Mrs. Ellen D. Sharp and Mrs. Emily R. Wakefield, all on demit from the Vancouver Lodge.

* * *

The Secretary of the Regina Lodge writes as follows: "Notice has already appeared in The Canadian Theosophist of the reorganization of Regina Lodge. We feel that in Regina one has an illustration of the strength of prejudices of any kind. The Lodge here failed to support the Canadian Section because of the westerners' mistrust of many eastern ideas, and also because there was a high percentage of American influence in the Lodge, at that time, opposed to its formation. Since the Canadian Section is a fact, this has all disappeared, and most of the members of the old Lodge are now members in the new organization. Certainly in the West the problems of Theosophy are decidedly different from those of large centres. The membership can never be so high for one thing, and will always be more transient and scattered. We have a membership of 14 (we had 4 when we started on October 1st), and four of these are living in the country and cannot attend meetings. Besides, we have five or six more men and women who are interested, on our visiting list. Winnipeg has written concerning these country members and adherents and asked us to co-operate with them in keeping in touch with them. We have a plan for writing regularly to these and sending books. Each member of the Lodge has one or two outside members whom he has in special charge. We hope that some of these may form study groups in their own localities. The general brotherliness and lack of provincial prejudice in the West are all factors that help Theosophy. We have one study group which meets on Saturday evenings to study "The Ancient

Wisdom." We have Lodge meetings on Thursday nights and public meetings on Sunday nights, so feel that we have made a real beginning, and in fact we no longer feel uncertain of our future, but know that the harmony which prevails at our meetings is bound to produce glorious results."

* * *

Vancouver Lodge held its annual meeting on January 6 and re-elected James Taylor, president; G. A. Wilkinson, vice-president; Miss C. M. Menzies, secretary; Miss H. M. Hesson, librarian. The president's report reviewed the changes of the year, secessions to form new Lodges, changes in quarters, and consequent additional burdens on the membership, all of which were assumed in a spirit of sacrifice and enthusiasm. Increased expenditure had been met and considerable additions made to the furniture and crockery. During the year 40 candidates were initiated and ten received by demit. Against this three members died, four were demitted to other Lodges, and three resigned, leaving a net gain of forty members. The deaths were of Mr. Thomasson, Mr. Shaw and Mrs. Shore. There are 146 members on the roll paid up to 30th June next, besides 20 members who are six months in arrears, but who are expected to return to active membership. Mr. Shepherd, Seattle; Mr. Ray Wardall, Seattle; Captain Barry, Victoria; Mr. Harris, Nanaimo; Mr. Munson, Krotana, and the General Secretary were among the visiting lecturers. With the assistance of Mr. Harris efforts were made in the Fraser Valley to establish centres and lectures were given at Chilliwack, Mission and New Westminster. Work in North Vancouver has resulted in the chartering of a new Lodge. The study classes included a Beginners' Class, conducted by Mr. Newman; a Secret Doctrine class, by Mrs. Dyson; a "Study in Consciousness" class, by Mr. Wilkinson, all of which were open to the public. An H. P. B. class did good work in training members to speak in public, and in cultivating a spirit of frank criticism and good fellowship. The Lotus Circle for children, with four teachers and 45 pupils, gives a broad spiritual out-

look on life. It is impossible to exaggerate the amount of good done by the Lotus class. The library shows 2,163 books loaned during the year, and 112 new books added. Over 100 volumes were also presented to the North Vancouver library, and a number of volumes have been presented to the Tranquille Sanatorium and to the University library. The book concern had a stock valued at over \$500 and a balance in the bank of \$228, both higher than a year ago. Nearly 5,000 pamphlets have been distributed in Vancouver and the Fraser Valley by the propaganda department. The Building Fund is growing and has in hand over \$450. A Lodge orchestra is one of the new features of the year's work. This important centre is to be congratulated on the steady advance made during the year, due so much to the efficiency of its officers, and the very hearty enthusiasm of its members.

FELLOWS AND FRIENDS

Miss Daisy Bridgeman and her friend Miss Gertrude Biss, had a narrow escape in the early morning of Friday, January 28th, from the fire which totally destroyed the building in which they had apartments. They were cut off from the stairways, and had considerable difficulty in getting the attention of a policeman, when they were able to make their exit from a window and by a ladder from the second storey to the street. Miss Bridgeman, who is the secretary of the Publicity Committee of the Toronto Lodge, lost nearly all she possessed, including her sewing-machine, and all her clothing and other possessions except the night dresses and a coat and shoes in which they escaped. Fourteen other occupants were rescued by the firemen from the roof, to which they had been compelled to retreat, and only just in time before it fell in. Two dogs, which had first given the warning, perished. A considerable quantity of clothing, collected by the Welfare Committee of the Lodge, for distribution to the needy, was lost, the Sewing Committee having been in the habit of meeting in Miss Bridgeman's rooms. Miss Bridgeman took her losses with the good humour

of the occultist, and attended the usual monthly Social of the Lodge next evening. Willard Hall, the Y.W.C.A. residence across the street, kindly accommodated the sufferers after the fire. All the records, and lists of addresses of the Publicity Department were consumed in the flames.

* * *

From a Public Librarian: "When you acknowledged the receipt of my subscription to The Canadian Theosophist you wrote, 'I hope you will like it.' It is my expectation to take it as long as I am able to read, provided it is still published and is at all like what it is now. I am unable to tell you just how much I like it, but . . . it is a happy relief to read a publication that is altogether helpful printed in the interest of the Theosophical Society. I think it is due to you to tell you that I enjoy the official organ of the Theosophical Society in Canada more than I can express."

OUR EXCHANGES

"Theosophy" for January, in chapter xii. of "The Theosophical Movement," treats very fully of the events of 1889-90, in which Mabel Collins and Elliott Coues figured so questionably. The correspondence set forth here shows up Dr. Coues. H. P. B. made an unanswerable and universal point when she wrote on April 30, 1889: "You speak of *your* Mahatma, then why don't you send letters in his name, instead of those of my Master and Mahatma K. H.? That would settle all the difficulties and there would be no quarrel."

* * *

Theosophy in Australasia for December notes that Sir Arthur Conan Doyle, who has been "deeply stirring Sydney," is "co-operating with Mr. Gardner—very well known in London as a Theosophical lecturer and worker—so that here again Theosophy and Spiritualism are co-operating as the fingers of our hand." Another article pleads with Spiritualists for co-operation, and a good deal of attention is given to church reform. The magazine is most readable and runs to 60 pages.

"Azoth" is one of the most remarkable of all the occult magazines published and is well worth the \$4 a year for subscription. The December issue has a fine article by Frank C. Higgins on "The Gods of Ancient Egypt," which students of Ancient Craft Masonry will welcome.

* * *

"The Message of Theosophy," the Burmese Section magazine, for September and October, has a fine selection of articles in English, besides half a dozen pages in Burmese script. Mr. Jinarajadasa makes the interesting announcement that he, who was born a Buddhist, has been given authority by the Chief High Priest of Ceylon, M. Nannissara, successor to the famous Sumangala, to admit persons of any religion to the Buddhist communion, provided they accept the principles of the Brotherhood, and they are not required to give up or make any renunciation of any religious faith from which they have already had help. This is a mark of the breadth and common sense of Buddhism which will serve to explain its wide diffusion among men.

* * *

The Theosophical Quarterly for January again assumes its high rank among Theosophical publications. Mr. Charles Johnston's translation of the Kena Upanishad would alone render the issue notable. Henry Bedinger Mitchell contributes a paper on "Consciousness and Habit," being a critique of Henri Bergson's "L'Energie Spirituelle," in which the French philosopher's approach to the Secret Doctrine is surveyed. Students of the S. D. will be grateful for the masterly summary in the "Notes and Comments" of the discussion on "Creation Versus Evolution." All churches have abandoned creation to all intents and purposes, and many Theosophists have adopted the materialistic evolutionary conceptions. Dr. Philo Laos Mills has issued a pamphlet in favour of "Creative Interference" as a "Study in Recent Anthropology," and sums up the facts as overwhelmingly against the Haeckelian inferences. His major proposition is thus stated: "It is certain that the earliest

types of man are enormously separated from any of the simian types and are followed by a slowly degenerating or semipithecoid type of which the modern 'savage' and the buried remains furnish many examples." The Piltown skull is shown to be the result of combining the fragments of a woman's skull with the jawbone of a chimpanzee. The human part of the skull is at least a million years old "Students of Theosophy," states The Quarterly, "will also agree with the view of Dr. Mills, that the whole process of evolution from the beginning has been marked by the interposition and guidance of intelligent spiritual powers; and the Catholic doctrine of the hierarchy of Angels, Principalities and Powers depicts just the kind of agency that students of Theosophy accept." In this connection Canadians will be interested in Dean Harris's book "Prehistoric Man in America," reprinted from the Archaeological Reports of the Department of Education, Province of Ontario.

* * *

In "The Messenger" for January an article by Irving S. Cooper is entitled, "Is Theosophy based on Science or Revelation?" It is, however, a somewhat splenetic attack on what is called the "Back to Blavatsky" movement. Mr. Cooper thinks it is "too obviously, not an eager effort to understand more clearly the writings of a revered teacher, but a reversion towards orthodoxy, naked and unmistakeable, the setting up of an infallible authority combined with an actual persecution of those who disagree." If it is as bad as that under the Stars and Stripes, Canada is to be congratulated. No one, however, can go to Blavatsky with any kind of an open mind, and imbibe any sort of reverence for orthodoxy of any description. Mr. Cooper speaks also of "this sudden stir in favour of the almost exclusive study of the books of H. P. B., when so many of the Lodges already maintain a Secret Doctrine Class." The leading lecturers and officials of the American Section for some years had been telling members not to read the "Secret Doctrine," and the number of Secret Doctrine classes do not appear to have been so numerous as Mr.

Cooper implies. But that is not the point. All that the "Back to Blavatsky" movement proposes is an equal opportunity to read and study Blavatsky with other Theosophical writers. There should be no exclusiveness of any kind. Charles Johnston, George R. S. Mead, Franz Hartmann, Jerome Anderson, A. P. Sinnett, W. Q. Judge, Mabel Collins, Annie Besant, Bhagavan Das, William Kingsland, "The Dreamer," Michael Whitty, Subba Rao, C. W. Leadbeater, D. N. Dunlop, C. Jinarajadasa, C. Lazenby, J. Krishnamurti, Kenneth Guthrie, Harold Percival, Robert Crosbie, H. S. Olcott, Rudolph Steiner, Anna Bonus Kingsford, Charlotte E. Woods, James M. Pryse, and any others that may help to dispel "orthodoxy," should be free to students of the open mind, the eager intellect, the unveiled spiritual perception, that H. P. B. commended. Do Mr. Cooper and his friends not understand that any attempt to associate the Theosophical Society with some special sect or theory or creed inevitably antagonizes all outsiders who do not favour that specialty? If the Society is to be free to members of all religions or none it is obvious that it must not be allied with any one religion more than another. "There is in the Cosmos but one Person," it has been said, and that Person loves all alike. The Theosophical Society, in the view of many, should reflect the spirit of that Person, unrejecting, all-accepting. If the "back to Blavatsky" movement means less than this it will fail. It cannot mean more, for nowhere is this view so plainly set forth than in the Blavatsky literature. Mrs. Besant has stated the principle again and again, and it remains for members everywhere by the breadth of their interpretation and the loyalty of their practice to show that all have liberty and opportunity in the Society to study every phase of religion, philosophy and science without being compelled to identify it with one cult more than another. When we have refused to dogmatize on Reincarnation we must not permit the Society to endorse less obvious propositions.

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The Adyar Bulletin for December gave the programme for the Annual Conven-

tion, which was to include four lectures by our President, Mrs. Annie Besant, on "The Great Plan." Lectures were also noted from Mr. Jinarajadasa and Mr. J. H. Cousins. Mr. J. Krishnamurti makes an appeal for the support of the organ of the Order of the Star in the East, "The Herald of the Star," whose circulation, he says, has "unfortunately, during the last three or four years, been steadily going down, and things have now reached a point where the question of its ceasing altogether has had to be seriously considered." There is a remarkable article by Bhagavan Das, copied from The Leader of Allahabad, contrasting the civilizations of intellect and of Spirituality, and suggesting that the mission of India is to show how to effect a reconciliation between Matter and Spirit.

THE DIVINE URGE

The divine urge in man is one with the Ego. It accompanies it through all the Incarnations. The Ego acquiesces in the circumstances of every condition of life and yet it does not condescend to come down from its high throne. It allows man to grovel in misery, to revel in debauchery, to exult in riches and power, for it knows these things are necessary for understanding. Yet it always holds out assistance through the divine urge which is held up before man like a brilliant star for him to follow, and which he can discern if he will, but which he allows the clouds of vanity, selfishness, hate, anger, etc., to obscure. He can never attain to his own until he forsakes the impulses of the lower plane and gives himself to the great urge and allows it to lead him whither it will. It is harmony itself and puts one in tune with the music of nature. In it is no discord. It vibrates with nature and it pulses the thrills and emotions of the perfect self.

M. G. Sherk.

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Prepare thyself, for thou wilt have to travel on alone. The Teacher can but point the way. The Path is one for all; the means to reach the goal must vary with the Pilgrims.

—Voice of the Silence.

AMONG THE ADEPTS

CONFIDENTIAL COMMUNICATIONS FROM
THE HINDU ADEPTS AND
CHRISTIAN MYSTICS.

By FRANZ HARTMAN, M. D.

A POSTSCRIPT TO HIS "REMINISCENCES"

TRANSLATED BY FRITZ HAHN

(Continued from page 174)

The scientific world tried for a long time to penetrate the secrets of the Rosicrucians and finally, not succeeding, called (it) "fraud and superstition"; but even if these secrets were announced from the housetops they would eternally remain a secret to men, unless they experienced them in themselves. Imagine a man without the ability to perceive and observe himself; a man not knowing he possessed a body—How could such a man know anything about his bodily existence or utilize the powers of his body? This is actually the case with the majority. We all have, outside the exterior envelope which is our visible body, other different envelopes or bodies; we are enveloped in these other different wrappers, unknown to us, each one possessing its peculiar life consciousness and its particular forces. How could we have a clear conception of these different and higher existences, except we attain them, getting experience in them, and by the way of selfknowledge gathering knowledge of our own higher life and gaining its forces? The higher can perceive the lower but not the lower the higher. The lower is able to look up to the higher but is not able to comprehend it. True practical tuition in spiritual things does not consist in the believing of theories and philosophical speculations, but in spiritual growth, when the lower absorbs the higher, feeds on it and finally becomes the higher. Therefore the tuition in the Rosicrucian family consisted not in answering idle questions to satisfy desire of knowledge nor in exciting sensation through ornate phrases, but in absorption of heavenly food. The pupil, in the manner he answered the

questions asked, gave testimony of his progress in his selfknowledge. For a time professors and theorists attended these meetings, but did not understand enough to perceive the heavenly manna, and soon turned back to the fleshpots of Egypt, that is to logical conclusions, speculations and proofs, which were created for the blind.

A scientific knowledge of the existence of spiritual forces is only possible when you possess those forces. What good would it do a person to learn scientific theories about the substance of intelligence or modes of thinking, being himself an idiot and having no intelligence himself, nor the faculty to comprehend a thought? What use are all philosophical speculations about the soul and immortality if we do not perceive that we are souls and carry the germ of immortality within? What good would be the most scientific treatise about the essence of the divine attributes if they did not reveal themselves within us as our own forces? To a person who knows about love, justice, patience, etc., from hearsay or from the dictionary, these principles take place only in his fancy. They only exist for him when he feels them, and he cannot feel them till they become perceptible within himself. The more he exercises them the stronger they will grow and establish themselves within. Far better than all theory is experience. If some one asks: What is faith? What is selfknowledge? What is God-consciousness, truth, liberty, light, tranquility, purity, selfcontrol, will, spirit? What is holiness, God, Christ, the Holy Ghost, the Trinity, etc., he will get the best answer by waking those forces within himself, or allowing those forces to awaken, just as no one can have a real conception of any passion unless he has felt it. Who feels the divine forces within is conscious of their possession and it will not be difficult for him by word and action to give testimony of their existence.

Therefore all true religious knowledge is conditioned by one's own being and consists, after all, in the knowledge of Self. As God is everything, and nothing exists outside of Him, so He is human

also; and man, in his true innermost being, is God and does not need to become so. The nearer man reaches the realization of his true being the more conscious he will become of his higher being, comprising all spiritual, soul and bodily forces. The means thereto are indicated in all the great religious systems, but are misunderstood by those who do not understand the inner life and look for it in the exterior. The Bible says: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." No other prescription is necessary. Who loves the Most High with all his strength, in him the forces of the Most High will reveal themselves, as God Himself is within, therefore the Bible teaches, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" That is what you are. The Spirit of God is but the spirit of selfknowledge which arises from selfless, divine love towards the Highest. This love, which lives not in the fancy of man, but in his heart, is the source out of which the redeeming forces are born, uplifting us and destroying all error. "The eternal womanly draws us."

This perceiving of God is simplicity itself, and is nothing else but the selfrevelation of the eternal, absolute truth within man. But precisely for the reason that the absolute is simple, selfevident, and indivisible it is least understood by those who separate themselves from the truth. The more knowledge stored in one's head the emptier his heart. Having become a complicated being himself he sees only complication in everything, doubts everything, wants to divide and render apart everything, and loses the ability to recognize the oneness, the substance out of which originate the many in the universe. He who studies creature after creature never gets through; but he who perceives the Creator, the source of everything, will understand the essence of all creatures. He perceives in every man, in every animal, in every shape, the idea of God which attains, through His creatures, exterior expression; and as he perceives the spirit of God he can interpret this idea, the soul and the substance of things in their enve-

lope as in an open book. So purity of heart and freedom of spirit are an absolute necessity, for only in a selfless, pure soul eternal truth can reflect and reveal itself, and only a free and clear mind can comprehend these revelations of the spirit.

There is the Bible teaching: "Blessed are the pure in heart, for they shall see God." And Gautama Buddha taught: "To cease from all wrong-doing, to get virtue, to cleanse one's own heart; this is the religion of the Enlightened."

Ignorant persons have reproached Buddhism for teaching only to omit evil, while Christianity taught to do good, but this reproach is the result of a superficial comprehension of the words of Buddha; as a bad man cannot do anything good out of his own strength. Consequently the Bible text: "There is none good but one; that is, God." But if the heart is purified, the blessing of God, with all its virtues, will enter into man. Man does not cause the good, but God causes good through man.

When divine wisdom awakens in the purified heart of man, her servants, the divine forces, awake along with her as is described in the fairy tale, "Dornroeschen." All the attributes which we describe as love, justice, patience, knowledge, faith, trust, etc., enter his inner consciousness and become essential attributes and forces, and make him virtuous, just, loving, good, pure, modest, etc. They grow by cultivation and practice, and whatever ignorance and passion cling to his exterior nature disappear exactly in proportion with the growth of these forces. This inner acting force of God transforms the external man also, and keeps him well in body and soul. So not man, but the light within him, expels the darkness, provided he does not prefer to stay in darkness.

All this is taught in the Yoga-Philosophy of the Hindus, but it requires the grace of God, Vijnana Vidya, or what the Buddhist calls Atma-Buddhi, Selfknowledge, to understand it. So, for instance, when the sage Patanjali teaches "Yoga is the art of preventing the transforming of soul-essence (Chitta)" he does not mean

that the perceptionless mind (Kama Manas) masters itself, but that the control is attained by the power of God within, with which the Yogi of the higher parts of the soul (Buddhi-Manas, illuminated by Atma) unites itself. Man himself has nothing else to do but to retain his inner quietude of soul, and to reject all thoughts, emotions and impressions having their source in the reign of darkness or passion and that are inimical to the spreading of the light.

This is symbolized by the emblem of the Rosicrucians, the Cross and the Rose. Man himself is, in his innermost, the chained Prometheus in his earthly existence, misused by his passions, crowned with the thorns of error, condemned to death and nailed to the cross of material existence. There he should quietly cling till his ordeal is over. But meanwhile he should cultivate the Rose of God-consciousness in his heart for the flower to open. In its light he will find his refuge and the knowledge of his own true nature.

The student should ascend by the ladder of faith to transfiguration, and not be diverted from the straight line to God by any ghosts or authorities, good or bad. Then whoever searches after exterior idols cannot find the real ideal, which can nowhere be realized but within himself. This highest ideal is the divinity in humanity in each and every one, (his very own, his higher self, free from self-delusion, divine self of all, guide, master and lord, Christ the Saviour within us) who speaks to us in our hearts; My peace will I give to all who are willing; so that all as one may reach to human eminence, and from this to Me, death in the underworld, life in your heart, head towards the light. (Colossians i. 27; Galatians iv. 19.)

To revert again to my "Reminiscences," I have nothing to add but that I learned the theories from the Theosophists in India and the practice from the Rosicrucians in Germany, the last circumstance inducing me to stay in Europe.

In India it depended more on the comparative study of the different religious systems, and the search for the truth which underlies all these systems, in a roundabout way. Amongst the Rosicru-

cians I was shown the way to the spirit of truth itself and to seize it directly. There it was the question of a theoretical knowledge of the Yoga-Philosophy; here about Yoga—that is, the transfiguration proper. Both are necessary, as without the correct theory the practice is difficult, and without practice the best theory has no real value.

Therefore, I will convey in the following pages the teachings of the Rosicrucians as far as my fifteen years' experiences amongst them reach, and inasmuch as they seem to be clear enough by themselves to bring them nearer in experience to the philosophy of the Hindus and Buddhists, and to the intellectual understanding.

(TO BE CONTINUED)

ANSWERS TO QUESTIONS

BY CHARLES LAZENBY

WHAT IS THEOSOPHY?

Theosophy is simply the application of the knowledge of man's immortal and eternal nature to the problems of time and change. That each man in his essential nature is God, pure spirit—one with the Father who dwells in the kingdom of Heaven within the human heart—is taken as the basis of action.

The man in whom this Yoga—union with God—is achieved and who dwells in immortality—is yet faced with the problem of manifestation in transitory forms. So he takes part in the "becoming"—the Logos—or second aspect of the divine life. This he may do without losing sight of his oneness with the Father, and while acting in the outer worlds may become an embodied aspect of a cosmic force.

This, of course, cannot be achieved unless he willingly lays down his personal life, with its desires and aversions, ambitions and attachments to non-eternal appearance. For he who will save his life shall lose it, but he who will surrender his life for some cosmic and impersonal end or purpose, shall find it.

Such a man or woman, merged in knowledge and acting with Love to all Life through all forms of the Universe should alone be called a Theosophist.

There are very few of these.

WHAT IS THE RELATION OF THEOSOPHY TO THE T. S.?

The Theosophical Society is not composed of Theosophists by any means.

It is an attempt to form a nucleus of Universal Brotherhood of Man, without any distinction of race, *creed*, sex, *caste*, or colour.

A number of Theosophists are watching over and striving to help the members of the T. S. to do their part in the formation of this nucleus. That such a Brotherhood of Humanity will come in time is, by the law of cosmic evolution, a necessity. It is not likely, however, to become a social fact in outer nationality and religion for many ages, hence we are merely striving to form the nucleus of it.

To get this ideal of universal brotherhood, means that individual members *must* be tolerant to the errors and superstitions of religion, science, and ethics, art and nationality, in all races and times.

All men are children being educated towards the perfection of their manhood and womanhood, but each child is in a different grade of the school of life, and many diverse lessons are being taught through many curious symbols.

All outer religions are chalk-marks on the blackboard.

The lesson lies behind, not in the chalk-marks.

Therefore the Theosophical Society has taken as its motto—"There is no religion higher than *Truth*."

The Theosophist, truly initiated, must of necessity reject *all* anthropomorphizations of the eternal spirit — as merely chalk-marks for children, but he must also recognise for the undeveloped and ignorant pupils the need of these chalk-marks. Hence his practical motto becomes "Judge not", — "Condemn not", and "Give unto all the right to self-determination you claim for yourself."

Theosophists do not support nor destroy any religious rite or ceremony, creed or dogma, nor any other necessary childish thing in any religion.

To form the nucleus of the Universal Brotherhood these are left as they are,

knowing that the ideal in every man is alone the index of his progress and place in the human family.

He places ideals more universal, more tempting to the higher aspects of man's being before the eyes of all and awaits cheerfully the time when these ideals will be accepted.

In the midst of these ideals sown in the Theosophical Society, many tares are also sown, but the Theosophist does not uproot them. He lets them wait till the Harvest, knowing that this is the only way that is safe, and at the end of the cycle he sorts out the wheat from the chaff, and sows again the wheat for its slow but certain increase.

Dwelling in immortality, he is not bewildered nor alarmed by time, but knows that only good is ultimately universal and triumphant.

"WAITING"

By R. W. NORTHEY

Pure as the thoughts of an angel,

Deep as the fathomless sea,

Wide as the bounds of the Cosmos

Is the Master's love for me.

He knows all my faults and failings,

How oft I fain would give up

When, sunk in griefs and bewailings,

My soul shrinks from "draining the cup."

Time after time have I failed Him,

Life after life have I strayed,

Oft to the cross have I nailed Him;

In my ignorance undismayed.

But now! I cognize His splendour!

His gentleness, patience and—more:

His love for me, the offender,

The "prodigal son" of yore.

Now waiting in deep contrition,

Withal inexpressibly sweet,

Some day I'll get recognition

And sit at the Master's feet.

* * *

Canst thou destroy divine **Compassion**?
Compassion is no attribute. It is the
Law of **Laws**—eternal Harmony, Alaya's
Self; a shoreless universal essence, the
light of everlasting right, and fitness of
all things, the law of Love eternal.

—Voice of the Silence.